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Calvinist Contact

An independent Christian weekly

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Canadians contact Reformed Christians in tour of Greece

Robert VanderVennen

ATHENS, Greece — A group of 16 tourists from southern Ontario strengthened ecumenical ties between the Christian Reformed Church and the Greek Evangelical Church at a morning worship service in Athens recently. The Calvinistic denomination in Greece consists of some 23 congregations throughout the country and is a member of the Reformed Ecumenical Council.

The Athens church is located on a busy downtown street at the foot of the famous Acropolis, directly across the street from the ancient temple of Apollo. At the service I brought greetings from the Christian Reformed Church, translated into Greek by pastor Nicolaos Tsianiklides. Though the service was conducted in Greek, English-speaking guests were served by simultaneous translation through headsets. The church was filled with about 400 worshippers.

Following the service it had been arranged for the Canadian visitors to have dinner at the homes of various English-speaking members of the congregation.

The group toured Greece for 16 days, visiting important ancient sites as well as places of biblical significance like Philippi, Thessalonica, Berea, Corinth and Ephesus, as well as Athens and the island of Patmos.

The group was led by a professional tour guide, Amaryllis Seraphimides, a member of the Greek Evangelical Church. Her brother Klemes had attended Trinity Christian College in Illinois from 1962-64 and later graduated from Calvin College in Michigan. Talking with him again was a special treat for tour members Calvin Seerveld and me, since both of us had taught at Trinity when Seraphimides was a student there.

Another highlight for Seerveld and me and our wives was spending an evening in Thessalonica with Phaedon Kaloterakis and his wife, also members of the Greek Evangelical Church. Kaloterakis studied in Toronto at the Institute for Christian Studies from 1982-84 and is now a professional counsellor of drug addicts in an innovative government program. He is also a professional musician who presents his Christian testimony through appearances with his own band on radio and television and foreign and domestic concert tours, as well as by tape and album recordings.

Thinkbit

"How is it possible for a message as electrifying as the Christian gospel to be presented in such a way that it is greeted with something less than euphoria and responded to with something less than enthusiasm?"

D. Stuart Briscoe in *A Passion for Preaching*

Photo: Robert VanderVennen

The Greek Evangelical Church in Athens, recently visited by Canadian tourists.

Transplant games benefit recipients, increase public awareness

Photo: Mary Steenland

Hendrik Steenland ran the obstacle course at the 1990 Transplant Games Day in honour of his brother Aaron who was killed in an accident two years ago. Aaron's eyes, heart, liver and kidneys gave a new kind of life to six other children.

Marian Van Til

TORONTO — If a healthy person in your immediate family were to die suddenly and neither they nor you had ever considered the possibility of donating organs for transplant, would you have the fortitude to make that decision from out of your grief?

Some people can do it, but many can't. Yet, there's an acute need for organs — eyes, hearts, kidneys, livers, lungs, skin, bone segments, pancreases, pituitary glands — that would make a life and death difference for thousands of people.

That's why Transplant International (Canada) and the York Region [Toronto] Transplant Awareness Group used Organ Donor Awareness Week this spring to urge people to decide *now* that they will be an organ donor. Children under 18 can decide too, but need a parent or guardian's endorsement.

Transplant Games Day held at York University, marked the beginning of Organ Donor Awareness Week this year in Toronto. "Heart," "Kidney," "Liver," "Lung" and "Bone Marrow" teams competed in a "Miracle of Life" relay race. Participants were transplant recipients themselves, or surgeons and other medical personnel, or from donor families.

After the transplant

The Games Day "brought to light the fact that after transplantation, the recipient can resume a normal lifestyle," says the York Region Transplant Awareness Group. The games emphasized "the involvement and caring of many people" and offered a variety of both competitive and participation activities.

The competitive events, performed by those who had pre-registered, were an 800-meter race, 25-meter children's run, 4 x 200 relay race, 60-meter sprint, shot put and long jump. Then all of the 800 people at games day were welcome to hone their skills at the basketball throw, an obstacle course, table tennis, bowling, bean bag throws, hoola hoop rolls, parachute games and tug-of-war.

Ontario NDP leader Bob Rae participated in opening ceremonies representing donors: he has given bone marrow to his brother. Victor Davis' father, Mel, presented the first Victor Davis Award to a person who in an outstanding way has increased organ donor awareness.

The award will be presented annually and is named in honour of Canadian Olympic swimmer Victor Davis, who was killed in a car accident last year. Davis had decided after the death of his grandfather that, should he ever meet accidental death, he wanted his organs donated. That decision gave new hope to at least five people on transplant waiting lists.

Don't delay

Two hundred thousand people die in Canada each year but only a minute fraction of them have prepared to donate their organs by signing the

See **ORGAN** -- p. 2.

In this issue:

Sonja Vander Veen-Feddema tells a tale of a tree that wore shoes ..... pp. 10-11
CLAC's Ed Grootenboer visited Poland recently and visited with Solidarity leaders ..... p. 12
What are people looking for in life? John Valk explores "Religious Quests in an Age of Materialism" ..... p. 14

News

Organ donors needed

... continued from page 1.
intention statement on their driver's licence and discussing their intention with their families. Perhaps three per cent of those 200,000 have organs suitable for donation yet "90 per cent of these ... are wasted because no one thought of donation," says the Transplant Awareness Group. "If only one per cent of possible donors became available all the needs would be met," they emphasize.

Transplants are gaining a higher success rate all the time; currently kidney transplant success rates are at 90 per cent, an increase of five per cent in only two years. Successful heart transplants have increased the same amount (to 80 per cent from 75) in that time. Liver transplants currently are successful 75 per cent of the time, another five per cent increase since 1988. Corneal transplants have a 90 per cent success rate.

Talk it over

Transplant International (Canada) uses Organ Donor Awareness Week each year — and every other possible opportunity — to remind the public to sign the form attached to their driver's licences. But they point out too that "it is very important to tell your family and your doctor that you have decided to be an organ donor." Transplant International urges, "Make your wishes clear to them so they will know what to expect and what to do in case of your death." Many organs are lost because potential organ donors did not talk over their intentions with their families, families who are then often not emotionally equipped to make such a decision.

Mary Steenland of Pickering, Ont., and her children know the devastating pain of suddenly losing a nine-year-old son and brother. But Steenland also feels that "there is no 'thank you' expansive enough" for the medical staff who broached the subject of donating her son Aaron's organs (see C.C. Aug. 18, 1989). And she and her other children know that "Aaron's eyes, heart valves, liver and kidneys enriched the lives of six recipients," she said recently.

For the last two years, Hendrik Steenland participated in the Transplant Games Day, "aware that he participates to honour his brother Aaron whose organs were donated in 1988 following a fatal accident," says Mary Steenland.

Hendrik participated in the relay race in 1989 on the Liver Team. "He was so enthusiastic about the games day that he eagerly looked forward all year to the 1990 games in which he ran the obstacle course with the Heart Team," says his mother.

"On games day, Hendrik is surrounded with recipients whose vitality and good will are joyfully evident," Mary Steenland continues. And in one of many poignant acts and moments on games day, "Hendrik's medals are hung with his brother's picture."

U.S. Supreme Court upholds Equal Access Act

WASHINGTON, D.C. (EP) — The concept of "equal access," which gives student-initiated Bible studies the same access to public school facilities enjoyed by other student clubs, was upheld by the U.S. Supreme Court June 4.

Writing for the 8-1 majority, Justice Sandra Day O'Connor explained, "We think that secondary-school students are mature enough and are likely to understand that a school does not endorse or support student speech that it merely permits on a nondiscriminatory basis."

Addressing concerns that student Bible clubs in public schools could violate the First Amendment's prohibition of government "establishment" of religion, O'Connor wrote, "A school that permits a student-initiated and student-led religious club to meet after school, just as it permits any other student group to do, does not convey a message of state approval or endorsement of the particular religion."

In a separate concurring opinion, Justices Antonin Scalia and Anthony Kennedy said O'Connor had shown unnecessary caution in asking if the activity seemed to endorse religion. Instead, they argued, the court should be concerned only if the government gave direct benefits to a religion or forced students to take part in religious activity.

The lone dissenter, Justice John Paul Stevens, warned that the Equal Access Act, which prohibits official discrimination among student groups on the basis of religion, "leads to a sweeping intrusion by the federal government into the operation of our public schools," and insisted that the law is "perilously close to an outright command to allow organized prayer ... on school premises."

The case arose out of the refusal of Westside Community High School in Omaha, Nebraska, to permit a student-initiated Bible club to meet on school property. Though the school permitted student-run clubs for such interests as chess and scuba, the school excluded the Bible club, arguing that it was not curriculum-related.

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Guest Columnist

The NIMBY Syndrome

Kathy Vandergrift

"Yes, we need an emergency shelter for teenagers, but not in this neighbourhood." When all the talk during a recent four-hour hearing before Edmonton's city council was distilled, that was the essential argument. It is not a new one.

People want the convenience of disposable diapers and juice in tetra paks, but no one wants a landfill in their part of town. Communities, we say, should look after the mentally handicapped and rehabilitate ex-convicts, but a group home just doesn't fit on our street. Even locating a bus stop can bring out a crowd of opponents in some areas.

The NIMBY syndrome: Not In My Backyard. It plagues every community, large and small. More influential neighbourhoods are usually successful at keeping out less popular facilities. Other neighbourhoods, which don't protest, can become overburdened. Do they get credit for accepting the community's responsibility? On the contrary, contempt is their reward.

Neighbourhood protection is a good thing and people should have a voice in the decisions that affect their neighbourhoods. In some cases, neighbourhood battles are the result of poor planning or a lack of consultation with the community. Even most NIMBY situations are not black and white. There are legitimate concerns about safety, traffic, and even real estate values, when a group home, low-cost housing or new roadway moves into the neighbourhood. These usually can be addressed through careful design and the establishment of community liason committees to resolve issues as they arise.

Our neighbour's keeper

The Not In My Backyard approach is not acceptable for Christians. Indeed, I would submit that Christians have a special call to prevent it in their own neighbourhood. We know the meaning of reconciliation; neighbourhood politics calls for practising the art of reconciliation.

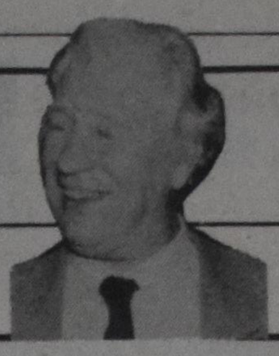
In general, we all have to return to the old ethic of dealing with problems close to home. People are now keen to do what they can in their own backyards to save our environment. Personal responsibility is becoming popular again; community clean-up campaigns draw hundreds. One can only hope the same attitude will spread to social issues as well.

On the public policy front there is a search for new ways to recognize and reward community responsibility. Good planning and community liaison committees can help to resolve legitimate concerns. Perhaps a district that includes an undesirable facility, such as a landfill, should also have more amenities, such as parkland. Perhaps more services should go to neighbourhoods that include rather than exclude social agencies in their midst.

The first step will be social rejection of the NIMBY response; it must become unpopular itself, as unpopular as polluters are today. It all starts in my backyard.

Kathy Vandergrift lives in Edmonton. As assistant to the Mayor she knows what the NIMBY syndrome can do.

Pressreview



Carl D. Tuyl

The demise of the Meech Lake Accord does not have to be belaboured here. The whole thing evaporated like perfume in the wind. Headlines shouted the obituary into a country struck with horror. Nobody wrote the eulogy. Our politicians were too busy trying to distribute the blame among their opponents.

★ ★ ★

Mr. Chretien showed some of the political rookies how it is done. Get out of the starting block early, cash in all your political accounts receivable, don't stick your neck out too far and be sure of some solid financial backing. *Voila!* On the first ballot, even! Truly an honest-to-goodness Calgary stampede.

★ ★ ★

The sight of Mr. Clyde Wells and the new Liberal leader embracing each other was too much for Monsieur's Quebec lieutenant Benoit Bouchard who had earlier contemplated leaving the cabinet to pursue sovereignty-association for Quebec. Mr. Bouchard, like old captain Ahab chasing the white whale, will now hunt his political enemy till one of the two retreats, beaten into oblivion in the hinterland of La Belle Provence. It is going to be a shoot-out at the old Q-corral.

★ ★ ★

Politicians were busy staring into the crystal ball of Canada's future. Mr. Grant Devine, Saskatchewan's premier, feels that the Western provinces ought to begin to form a pressure block to squeeze money out of Ottawa. Mr. Peterson, Ontario's premier, wants close economic ties with Quebec. Don Getty laments the loss of a chance for Senate reform (good bye, Mr. Waters) and Wilhelmus Maria, never missing a chance to transform himself into the terminal stage of a donkey's digestive tract, said with emphasis (like a relative bickering about the will before the funeral of a rich aunt) that British Columbia wants whatever Quebec gets in post-Meech Canada. His Retired Majesty, looking dapper on the podium at the Liberal convention had, as usual, some words of wisdom: "Cool it!" Several Quebec MPs left their caucuses to sit as independents. And yet somehow hope continues to battle our national despair.

★ ★ ★

Our neighbours to the south have watched the Meech comi-tragedy with a sense of bewilderment. The *Washington Post* has already put in a claim for both baseball teams, Niagara Falls, Anne of Green Gables and everyone in Ontario who does not speak English. The rest we can keep.

★ ★ ★

We're going to celebrate Canada Day, but it will not be the same, even though Queen Elizabeth will be here to help us in our pseudo-festivities. Post-Meech controversy surrounds her visit. We might as well fly the Maple Leaf half-mast. Before she departed for Canada, Queen Elizabeth invested Queen Beatrix of the Netherlands into the Order of the Garter. Queen Beatrix became the 11th member of the House of Orange so honoured. Not fair if you consider that no member of the House of Tuyl has ever been a knight in the Order of the Garter.

★ ★ ★

Off into the sunset rode John Turner. His political career started slowly and then tapered off. He will not qualify for the government's Guaranteed Income Supplement, you can be sure. Mr. Turner has ridden into the sunset with a nice bundle in his saddlepack.

★ ★ ★

Don Blenkarn, the House Finance Committee Chairperson did it again — stuck his size 11 right between the old molars. This is what he said: "Sometimes, looking at the cost of carrying other parts of the country, Newfoundland, for example, I felt we would be better off it we towed it out to sea and sank it." Some people might feel that way about Don Blenkarn.

★ ★ ★

The fruit trees in my backyard are not really bearing a lot of what they are supposed to bear. Experts blame it on the bees who came in too late for pollination. Maybe they heard about the march of the killer bees and decided to lay low. I'll have to buy my own pears because the bees turned chicken.

★ ★ ★

The Iran earthquakes pushed that country even further backward economically than its crazy war had already retarded its progress toward normality. The sight of destruction and suffering moved the world to compassion, but even in the midst of this agony the Iranian government could not lay aside its political outrageousness. It refused help from Israel and the United States. Teheran, on the other hand, did pay the American oil company Amoco $600-million for damages that company suffered during the 1979 revolution. Mixed messages, those.

★ ★ ★

Mandela admonished president Bush to continue sanctions against South Africa. He might have pushed a bit too hard, especially when he insisted on the continuance of violence. The president's speech on the subject betrayed a bit of irritation between the lines of its script. Black leaders in Washington were miffed that Mandela paid little attention to them. All in all, not a successful visit for the South African freedom fighter. The Shell conglomerate became 100 years old this month and is still doing business as usual in South Africa. I thought you might like to know.

★ ★ ★

Gorbachev has a heart. In an initial reaction to Lithuania's declaration of independence he turned off the gas to that country. Now the tap is opened again. Old softie, that Gorby! Fundamentalistic Muslims won elections in Algeria and they are trying to turn the taps off too. Taps of beer kegs, that is. Sheik Abbasi Madani, leader of the Algerian Islamic Front, is turning into a strict ayatolah. It is going to be hard time for bartenders there.

★ ★ ★

Holland went into mourning. Its soccer team was eliminated from World Cup competition by losing a match against the West Germans. It is one thing to lose, but did they have to lose against the Germans? Cruel! This brings me to an existential question: Why do we always have to learn lessons in humility from people we don't like! Could we not be taught humility by nice old ladies?

★ ★ ★

The news from Romania is not encouraging. The newly-elected president Illescu is no admirer of participatory democracy. A recent demonstration in Bucharest was dispersed again with the old method: billysticks on the backs of the demonstrators. Illescu has upped wages and imports of consumer goods, but that does not really constitute democracy, does it?

★ ★ ★

Nicaraguan President Violeta Chamorro is trying to demilitarize her country. She wants a non-political army of no more than 41,000 men, and she expects to reach that goal within two years. War continues, however, in Sri Lanka, Ethiopia, Mauritius and countless bedrooms, living rooms, and meeting rooms of this planet.

★ ★ ★

From a church bulletin whose origin I will not mention here I record the following announcement: "A group of men and women wants to start sinning in our congregation. If you are interested in joining contact ....." If you come across any of these typos or other literary bulletin gems out of the ecclesiastical twilight zone, please send them to me. Anonymity will be guaranteed when so desired.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Trees can cut water pollution, researcher says

Planting trees, a long-established method to boost air quality, may also be a good strategy for reducing water pollution, a University of Iowa researcher reports.

Fast-growing poplar trees planted near streams and rivers can intercept most nitrates that flow from fertilized farm land and foul natural waterways, Louis Licht, an environmental engineering researcher, told a recent conference on lakes and waterways held in Chicago by the U.S. Environmental Protection Agency.

Licht, who has planted more than 3,000 poplar trees near Amana, Iowa, to test the theory, found that poplar roots absorbed more than 90 per cent of nitrates that otherwise would wash into streams.

Chicago Tribune

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Editorial

Let's keep aboriginal people in the spotlight

Every cloud has a silver lining ... even the post-Meech-Lake cloud. One of those silver linings is the fact that Manitoba MLA Elijah Harper restored a good deal of pride and morale to aboriginal people in Canada. His quiet but firm "NOs" rallied the spirits of his people, far too long neglected and insulted by a society that thinks that it has an enlightened view of how to treat its aboriginal people.

A lot of white Canadians have a hard time understanding the injustice that a paternalistic and uncaring system has afflicted on aboriginal people. They point to all the money that is being poured into Indian affairs. The federal government provides funds to local bands, which are like municipalities, for schooling and housing. The provinces provide funds for road maintenance and police forces. Those living on reserves do not pay taxes and have access to a free university education. And then there are the land settlement claims that involve millions of dollars. We haven't mentioned welfare here, because this is not part of Indian affairs as such. Those Natives who make use of welfare must apply and meet the same criteria as any other Canadian.

But this continued stream of funding points out the very problem that a paternalistic system creates. Somehow, in their encounter with Europeans settling in Canada, aboriginal people lost their independence and their sense of dignity and pride. This is not the place to discuss how this can be remedied. Certainly another 100 years of funding is not going to do it. In fact, funding that does not encourage self-sufficiency will delay it.

What is important for the well-being of aboriginal people is for all Canadians to recognize that the key to social and personal health for all Natives lies in their own midst — in their own languages and culture. Only Native people can lift Native people from their position of dependency. This is why what Elijah Harper did, with the support and advice of other Native leaders, is such an important event in the life of Canada's first people.

In beautiful irony, the death of the accord that had pitted English Canadians against French Canadians, or perhaps more accurately, that had pitted one vision of Canada against another, thereby endangering the very fabric of the nation, became the spark of a new life for all aboriginal Canadians.

Another important element in the restoration of Native self-awareness and self-sufficiency may be the eventual evolution of the two territories into provinces. It was good to see the first ministers of the two territories speak at the signing ceremony of the first ministers in Ottawa, a ceremony that proved to have no significance for resolving the constitutional deadlock. Was it again ironic that the last address delivered by the provinces and territories ended with words spoken in a Native tongue?

Let us hope that these moments will not be lost upon the minds of Canadians. Let's be thankful that God in his wisdom provided moments of hope for a people that, in terms of percentages, has suffered from more suicides, homicides and imprisonment than any other group. Let's encourage the movement towards greater recognition of the rights and needs of the Natives of Canada.

God bless the first people of Canada!

BW

Let the church go on with its task of being faithful

Synod 1990 of the Christian Reformed Church made a surprising move to "permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church." Since it requires a change in the Church Order, the decision will not go into effect until it has been ratified in 1992.

The decision makes sense. The Committee to Study Headship had wrestled with the question whether or not the "headship principle" should be extended from the marriage into the church. It had concluded that weighty arguments could be taken from scripture both for and against such an extension. It's not that scripture is contradicting itself; rather, members of the Christian Reformed Church are not able to come to an agreement about what scripture is saying. The denomination seems to be divided in its understanding of the issue.

Since Synod 1989 had already declared that women ordination is not a creedal matter, the majority of delegates at Synod 1990 felt free to allow those who believe that the headship principle should not be extended into the church the opportunity to live by their convictions. Seeing that it is highly unlikely that either side can convince the other side, why permit only one side the freedom to implement its vision?

As one who supports the ordination of women to whatever office for which they are gifted, I am grateful for a decision that allows a fuller exercise of spiritual gifts and talents. At the same time, I hope that this decision, which forces no particular congregation to go against its own conscience, will allow Christian Reformed churches to focus on the mandate that has been given by the Lord of the Church.

The identity of a church should not lie in whether it does or does not ordain women, whether it is "conservative" or "progressive." "Conservative" or "progressive" tells one only where a church is in relation to another; for example, with respect to the ordination of women the Christian Reformed Church may be considered conservative compared to the United Church of Canada and progressive compared to the Roman Catholic Church.

The seven letters to the seven churches in Asia Minor, found in the book of Relevation, tell us that God evaluates a church on the basis of two things: belief in the central teachings of the gospel and the bearing of fruit in daily living.

Now that one of the major hurdles in church "constitutional" talks has been cleared for the time being, let this Reformed church go on to be faithful in living the good news out in its midst and bringing it joyfully to those who do not know Christ.

BW

Calvinist Contact

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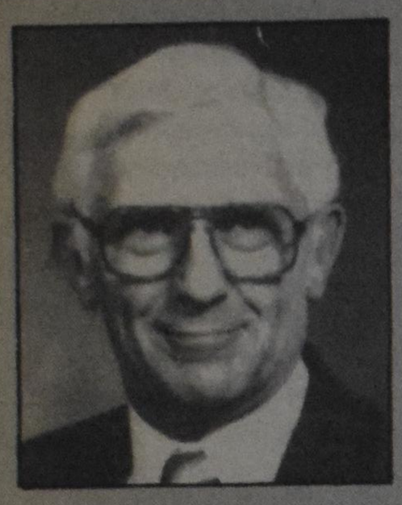

My friend Albert

Let me tell you something about my friend Albert. I'd better do this while he knows nothing about this Skylight, for he would shake his head vigorously if I'd ask him for permission.

To be sure, Albert lives in Grand Rapids, Mich., during most of the year. Come winter, he and Gitta, his wife, move to their trailer in Florida.

I met Albert for the first time in a Dunnville coffee shop. I didn't know who he was and just watched him from where I sat. He was having a conversation with a gentleman I know well and the two were deeply involved in a discussion on faith and politics. Albert is gifted with a strong, deep voice and I could not help overhearing what the two were talking about. And it clicked with me right away: Albert was using the jargon of the Dutch marines.

That did it for me, of course. Soon I sat at the same table and we switched our conversation from faith to the mundane military.

Albert joined the Royal Marines in December 1939 and was stationed in Rotterdam. On May 11th he saw the first Germans. About what happened then he is totally tight-lipped. I learned not to mention it for it continues to make his eyes misty.

As a sergeant he went to Indonesia and it was he who would wake up his men on Sunday mornings and take the whole lot to church. Maybe they didn't all agree, but certainly they admired him.

Albert and I were sitting in front of his trailer before church one day in March. Actually, we said very little. The weather, I think, was too beautiful for talking. But then he spoke. "Gitta and I have a home and a trailer and we may enjoy life. When we came to this country we were as poor as church mice. The Lord did it all, and we do not deserve a cent of it."

I nodded. Yes, I knew what he was talking about. But then I also understood why at every mealtime prayer he asked the Lord to give to those who do not have.

Thankfulness, that's what Albert is full of.

I learned that the Greek word for "thanks" is made up of "good" and "grace." When we receive something it is "good" not only, but we also realize that it is "grace." In fact, it is also good of the Lord to give it. And it is precisely that about which Albert is puzzled. In other words, Albert is amazed at the Lord's goodness.

Thanks, Albert — buddy, comrade and friend. You reminded me to reflect on this. And, oh yes: thank you, Lord!

William R. Rang is principle of Dunnville (Ont.) Christian School.

Chinese Christians believed at the root of year-old democracy movement

BEIJING, China (EP) — June 4 marked the one-year point for the famous Tienanmen Square massacre in which Chinese troops opened fire in the middle of the night on thousands of peaceful student demonstrators who had gathered to show their support of democratic reforms.

Since that event, China has returned to a semblance of normality, according to Tony Lambert, director of the China program for Overseas Missionary Fellowship. Lambert, an expert on China, has travelled to the country several times in the past year. "In Shanghai the people were going about their business, the shoppers overflowing the pavements of bustling Nanjing Road," he wrote in a recent report. "In the countryside I spoke to peasants whose only concern was their loss of income, since the tourist trade has virtually collapsed."

Yet just below the surface it can be seen that there have been enormous changes since June 4, 1989. "In peaceful Hangzhou the police have erected 'impeachment' boxes for loyal citizens to post anonymous accusations against democracy activists," Lambert wrote. "Everywhere posters detail strict new regulations ordering all citizens to carry their ID card at all times — it is needed even when mailing a parcel."

China is "going through another swing in the pendulum," Lambert explained. "This time the move is toward doctrinaire Marxism. Despite much talk of maintaining the open-door policy and the economic reforms, hard-liners in the government are clearly seeking to turn the clock back. Many reform-minded leaders in the Party and in the universities have been purged. New students in Beijing are now expected to do one year's military service before starting their studies."

China is also currently suffering under economic collapse. Lambert said. "China's economy is in a shambles," he wrote. Food prices are up and early moves toward private business have been cut off. "The present regime's answer to the crisis is to return to orthodox Marxist [dogma] .... Maoist slogans call for people to tighten their belts and live lives of revolutionary frugality."

Suspicions

A chilling development, however, has been the Chinese government's suspicion that Christians are at the root of the "counter-revolutionary" democracy movement. "A document released in Beijing [recently] not only reflects the deep concern of Party officials about the impact of recent events in Eastern Europe, but links those events with Christianity," Lambert pointed out. "Not surprisingly, the document singles out Romania and cites Christianity as the catalyst in the fall of that country's government. There is much truth to this.

"The document points out that in China there are a number of 'wolves in sheep's clothing,' i.e., foreign Christian teachers, students, and businessmen, whose real intent is to spread Christianity," he added. "These people, it says, must be identified and closely watched. If necessary, they should be sent home. The document reportedly contains rules to restrict Chinese contacts with foreigners, and requires those who do to report the contact and submit the content of all conversations."

In their arrogance, Chinese authorities have put themselves in a precarious situation, according to Lambert. In their desire to prove that they were strong enough to defend their position of power they passed up on opportunity to negotiate peacefully with student demonstrators. That opportunity "was lost forever when the tanks crushed the protests in blood," he wrote.

"Now the inevitable, necessary change in China can probably not be effected without violence," he concluded. "An intransigent, unpopular government is faced by a hostile or indifferent [unsupportive] populace. The country is like a volcano, quiet for the moment but likely to erupt at any time."

Mennonite Central Committee 'Justice Van' to tour Canada

WINNIPEG, Man. (MCC) — A Mennonite Central Committee (MCC) Canada "Justice Van" will tour Canada in 1992 to inform Mennonite and Brethren in Christ (BIC) church members about unique ways they can be involved in alternatives to the country's criminal justice system.

According to MCC Canada Victim/Offender Mediation (VOM) program director Wayne Northey, the purpose of the tour is to "stimulate people to get involved with crime prevention programs, alternative justice models and programs for victims and offenders."

The tour, which is being planned by Manitobans Addison and Gerda Klassen, will feature presentations to church and community groups, schools, personal story-telling, videos, group discussions and displays. The Klassens, from Steinbach, Man., are directors of El' Dad Ranch, a unique MCC-supported alternative sentencing program for mentally handicapped adult offenders.

The van will be supplied by Triple E, a manufacturer of recreational vehicles in Winkler, Man.

In approving the tour, the MCC Canada Executive Committee, meeting in Winnipeg June 8-9, noted that many Mennonites and BIC across Canada are involved in the criminal justice system as lawyers, law makers, corrections staff, probation and parole officers and in other ways. As well, over 1,000 people volunteer with MCC-supported prison visitation or mediation programs across the country, while many others have interacted with the criminal justice system as victims.

"The tour could provide a unique opportunity to raise consciousness about Mennonite and BIC concern for a restorative approach to crime," says Northey. "It could stimulate people to think about constructive responses to crime."

BEYOND BELIEF

DR. MOSES & ASSOCIATES INTERNAL MEDICINE
I TOLD HIM I REALLY DIDN'T FEEL THAT BAD BUT HE GAVE ME A STRONG PRESCRIPTION ANYWAY.
TWO TABLETS FOUR TIMES A DAY
OTTO ROGER JUDD

For the time being...

Adrian Peetoom

Surrounded by NO!

When I was 10 I couldn't play out in the streets after dark. My mother said *nee*, and the German soldiers who ruled our town said *nein*. I couldn't play in the park two blocks away, with its barbed wire fence without and soldiers within, some with guns and others with girls, and they would yell, "*Nein! Schweinhund!*" when we threw stones at them from behind trees on the safe side of the barbed wire.

But I could steal from Germans as long as I brought the loot home. Bunches of us quick-wits would gang up and run behind the horse-drawn wagons on which stood jute bags full of anthracite coal, potatoes, cabbages, beets and carrots. Some would keep the driver busy, while others stuck knives in the bags to let the loot drop to the ground. But not for long. For soon the Germans put another soldier with a gun at the back of the wagon. *Nein! Schweinhund!*

When I was 14, the war was long over and the country free. A boy my age and in my church would ask his parents:

- May I play cards?
- May I bike on Sunday?
- May I go to the movies?
- May I play on the streets on Sunday?
- May I do homework on Sunday?
- May I buy an ice cream cone on Sunday?
- May I have a Roman Catholic friend?
- May I play soccer on Sunday?
- May I go to the public school?
- May I go to live theatre?
- May I see an opera?
- Can I have some money for the carnival?
- Could I see the circus in town?
- Can I be best friends with a person not of our denomination?
- May I kiss a girl in the dark?
- Can we discuss sex and birth and how girls are put together?
- Will you tell me what Nietzsche wrote?

And to all of these questions a 14-year-old boy of my ilk — Orthodox Dutch Calvinist — would receive a resounding *nee!* And so he would ask, if he dared, "Why not?" The main answer would come swift and sure: "Because God says so!"

When I was about 14 the first Dutch immigrants began to arrive on the Canadian railroad stations. The wife of an American Christian Reformed home missionary was quite upset with these newcomers, for their men quickly wanted to know where the liquor store was where they could buy a "borreltje" for after coffee after church. "Good Christians in North America don't drink. *No!*"

It took this thoroughly North American person a bit of time to find out that she herself wasn't beyond suspicion on the part of these newcomers. She used quite a bit of stick on her lips and rouge on her cheeks. "*Geschilderde vrouw*" — painted woman — *Nee!*.

We parents of children still say NO! to some questions. But to very different questions. The Nazis have left, no more curfews, the park is open (although half of it is now freeway, I'm sad to report). Many parents now say yes to every one of the questions I specifically mentioned. And even if they say "NO!", God's will is not so easily cited as argument.

I have some more questions.

- Do children still ask questions to which they receive the answer I got?
- Are those questions different in kind from the questions my generation asked in the 1940s?
- Will the next generation also say YES where now we say NO?
- Why? Think about it.

Adrian Peetoom (II) has a grandson Adrian Peetoom (III) who was born on the birthday of his grandfather Adrian Peetoom (I). He thinks about that once in a while.

Musings on CRC Synod 1990

Carl Tuyl

GRAND RAPIDS, Mich. — The Calvin College campus is like the sauna at your local health club, except that all the bathers are fully dressed in Christian Reformed assembly uniform: shirt and tie. Some days it is so humid that as one writer once said, you feel like taking off your skin and walking around in your bones. This is a pow wow of ordained men. To be unordained in this company is being out of place like a Chevy van on a Ford assembly line. Ordination surrounds you like fragrances in Eaton's perfume department. The place oozes ordination.

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Synod started with a worship service that was designed for the hearing impaired. Psalm 150 came alive in the Oakdale church. Drums, guitars, crashing cymbals, organ, the whole instrumentation, all combining in praise at the same time. The audience engaged in much hand waving which is nowadays a sign of true spirituality. The sermon called all delegates to play their parts. Some delegates really took this to heart and played their parts with many speeches. One colourful fisherman delegate remarked that indeed the fear of the Lord is the beginning of wisdom, and that those who wanted to go beyond the beginning should see the Toronto delegation which distinguished itself with "most floor time" during synod's sessions.

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The men wear identification badges which tell into which office they are ordained, and in what general territory they practise their ordination. Delegates come in a variety of shapes and ages. Middle-aged with the beginnings of bulges at the middle, young men with enthusiasm and idealism plastered on them like wallpaper in the dining room, and wizened old veterans who know the ecclesiastical ropes.

****

They greet each other with formula questions: "W're you now, Jake?," glancing at each other's badges as if to double check the answer. After they talk for a few moments they discover mutual acquaintances or common bloodlines by way of far away family members. Sometimes that system breaks down when they fail to unearth any tie that could possibly bind. Their faces show disappointment for such lamentable breakdown of the international community of Christian Reformed saints.

****

"W're you from, Carl?," someone asks me after he reads my name on the badge that I wear over my heart like a military decoration. "Kingston, Ontario," I answer. "Do you know Jack Voorstra from Edmonton?" When I deny any knowledge of Jack Voorstra he comes back with Louise Scheelman from Windsor, Again, no go. He tries once more, but fails to discover any common branches in our family trees. Every time he mentions a name I confess ignorance, feeling slightly guilty. "See you" he says, probably saying to himself that I am "from the community" — which means "not one of *us*."

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The water in the showers is like the church of Laodicea, neither hot or cold. The food, although always a good chew, is likewise. The men stand in line for food like clients of the Salvation Army soup kitchen; only better-dressed. While standing in line they reach out for connectedness: "W're you from, Russ?"

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Seated at the tables with their trays, they pray. These men pray. Sometimes all 184 of them at the same time. The noise of their prayer rolls through the Fine Arts Center like an oncoming tornado. How miraculous, I think, that God makes sense out of this cacophony of petitions. The delegates also have prayer partners in the convening Oakdale Christian Reformed Church. Every morning the delegates are supplied with a printed prayer like a spiritual menu for the day. This is a praying synod.

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The men meet constantly. Study committees, advisory committees, plenary sessions. Delegates have about one square foot in which to move. There isn't enough space. Or synod is too large — four delegates from every classis. At the front, elevated above them all, like judges of a court, sits the executive. The president, who pays attention to every spoken word, must be in a state of continued exhaustion like a participant in a double trialathon, then there's the vice-president and two clerks — who really have a soft job because the work is done by a woman with a computer. Also on the dias is the stated clerk whose title has been changed to general secretary. This much-appreciated official knows his way through all Christian Reformed regulations. We have more of those than a computer dating service. At his side is the financial co-ordinator, who knows where every denominational penny is or has been. At the side of the auditorium, at long tables sit media people, representatives, fraternal delegates, professors and hangers-on. Spectators fill the cushioned seats that slope upward.

****

They speak with profound earnestness, always prefacing what they are going to say with "Mister President," which gives the debates a sort of senatorial taste. Speeches echo through the vast auditorium like the sound of a stationary thunderstorm — from 8:30 a.m. till 9:30 p.m. The president keeps admonishing eager speakers not to repeat what has been said already. Often the old adage applies: Everything has been said, but not everybody has said it yet.

****

Like a homecoming alumnus, theology is queen for two weeks at Calvin. Theology permeates the high humidity on the beautiful campus. No longer, though, is there a confessional conformity in theology, just like there is no longer a lily-white Christian Reformed Church. Those times are gone. Conformity has gone the way of Dutch sermons. Praise God, unity is left.

****

But some prefer to see the universe like they see the Netherlands from an airplane approaching Schiphol: straight lines dividing the landscape; everything decent and in its own place. Others are more hesitant, trying to find their way through revelational ambiguities. Nowhere is the difference more apparent than in the debate on headship which ends in the decision to open all offices to women.

****

These are caring people. They ask about my health with concern in their voices. Many are not satisfied with superficial expressions of my well-being, but they press on for more exact medical information. These are men who care constantly for others and for the denomination. Synod is a gathering of caring people who seek to advance the Kingdom of God by caring for the church.

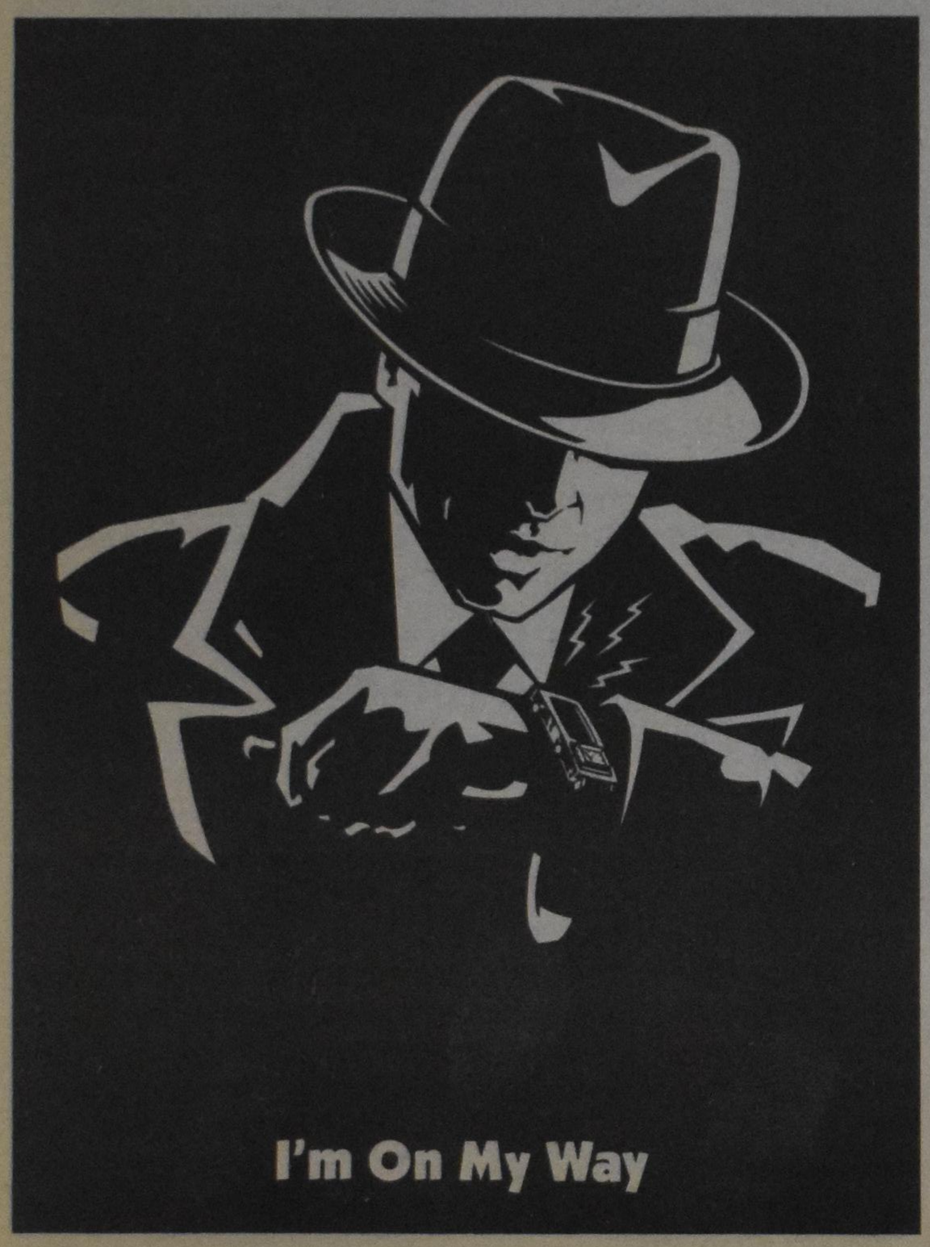
****

In all the humanness of debates, differences and dialogue, they go home with the final words of the president, who quoted the Acts of the first Synod of Jerusalem, reverberating in their minds: "It seemed good to the Holy Spirit and to us ...."

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont., and was a Classis Quinte delegate to the 1990 CRC Synod.

Cinema summaries

Marian Van Til



Dick Tracy

Rated PG
Stars Warren Beatty, Glenne Headly, Charlie Korsmo, Madonna, Al Pacino, Dustin Hoffman, Dick Van Dyke
Produced and directed by Warren Beatty

Roller Coaster Rabbit

Produced by Steven Spielberg

While most kids these days are engrossed in Teenage Mutant Ninja Turtles and have never heard of Dick Tracy (until now), those of my generation were almost as familiar with that comic strip detective *par excellence* as they were with Superman.

Because comic book/strip characters like Superman and Batman have been gold mines for movie producers in the last few years, Warren Beatty and friends probably figured they'd cash in on the trend — and on yuppie nostalgia — by transforming the radio-wristwatch-carrying cop from newsprint to screen. The transformation works. But to whet the appetite for that good-ol'-days feeling the main feature is preceded by a clever cartoon, *Roller Coaster Rabbit*. The cartoon features the Roger Rabbit character of *Who Framed Roger Rabbit?* fame, and is an appropriate and funny lead-in to *Dick Tracy*.

Comic strip crimefighters are never three-dimensional human beings, of course. In such stories life's many fractions are reduced to their lowest common denominator and then divided by good or evil; the genre doesn't lend itself to nuance. That leaves films based on the comics free to concentrate on style — no problem for a society as concerned with appearance and material goods as ours is.

So, what immediately leaps out at the viewer about this film is its sheer *style*. There's no doubt about it, that style is impressive; and it wasn't a technically easy thing to achieve. *Dick Tracy* uses cartoon-like backdrops of cityscapes, buildings, neighbourhoods and storefronts to offset the flesh-and-blood actors. (*Batman* did it too, but not so well.) There's something about the way the real actors and the false fronts combine here that makes the film seem to say, with a wink, "Don't take me too seriously. Though Dick Tracy seemed real when you were a kid, we both know he's not; just enjoy the show."

Good time had by all

The fact that *Dick Tracy* doesn't take itself too seriously (Batman was *deadly* serious) is one of its saving graces. Another is the high-calibre acting; and a third is its outright humour.

There are a lot of big names in this film and, unusually, they all seem to be having fun: Warren Beatty in the triple guise of lead actor, director and producer; Dustin Hoffman as the comic-relief (no pun intended) character "Mumbles"; Al Pacino as Big Boy, the main bad guy who snorts and steams against Dick Tracy but is too dim-witted to realize he'll be out-witted by Tracy; rock star Madonna in a major role as the *femme fatale;* James Caan as another thug; Charles Durning as a police chief.

There don't seem to be a bunch of over-inflated egos at work here (again, unusually): several of those multi-million dollar stars are virtually unrecognizable under the layers of makeup which distort the thugs purposely ugly faces.

Despite all that talent, young Charlie Korsmo, in only his second film, is a scene-stealer. His character, The Kid, is a street-wise orphan who is befriended by Tracy and his girlfriend and who becomes a "crimefighter" in his own right. The Kid allows Tracy to have a "soft" side and adds humour to the film.

Anyone looking for an intricate plot in the midst of profound or "meaningful" cinema shouldn't see this film. There's also too much violence, albeit of the cartoon variety. The plot is a generic "good cop versus 1930s gangsters" story; and it's neither meaningful nor profound. But what *Dick Tracy* is — a cleverly reconstructed live-action comic strip — it does well.

Christian rock band tired of being misquoted, misunderstood

LOS ANGELES, Calif. (EP) — According to a report in *Rolling Stone* magazine, members of the Christian rock band Stryper, tired of having fans check their drinks for alcohol, have begun to openly drink and smoke, and won't mention God on their next album. But Robert Sweet, a member of the band, denied the report.

"We don't endorse drinking, we don't try to encourage people to drink," said Sweet. "We think if you're drunk it's a dangerous thing to be and an unhealthy thing to be. But if you have a drink, as long as you're wise with it, it's not a big deal."

Sweet said he wasn't surprised by the inaccuracy of the *Rolling Stone* article. "They do have a few writers who don't care for Stryper and the stand we take," he explained. "You feel so helpless as a rock musician, if you take a stand. With Christian press, they won't drastically lie or misquote you, but with a secular magazine where some of the writers are so atheistic in view, they sometimes have fun with it."

Sweet said, however, that band members actually have had fans checking their drinks. "I've actually had certain Christian people walk up to me, while I'm in the middle of a conversation with [another rock musician] or a producer, and say, 'How do you do, what's in your glass?'"

He added, "As far as smoking goes, I hate smoking. Personally I wish it would be outlawed. But what brought that up is [my brother] Michael said, 'If you want to smoke, that's your choice. The Bible doesn't really make statements about you shall not smoke.' It's unhealthy, and I don't smoke and Michael doesn't smoke, but they just re-worded those few little words and make it sound different."

While denying the report in *Rolling Stone,* Sweet admitted that band members are "burned out" on defending themselves against lifestyle charges from watchful Christians. "If they see Robert Sweet take a couple of girls in the bus they think the worst thing, but it might be my cousins," he explained. "If they see me with guys they figure I'm queer. As a band we say if you love Stryper, thank you, we hope we can put out music that people love, but we can't live up to people's standards. Nobody can. Everybody needs to keep their own act together with God."

Sweet also said it's true that their next album, titled *Against the Law,* won't directly mention God. "Every single Stryper's ever had out has never mentioned the word God or Christ in it," he noted. "Even big songs like 'Honestly,' which has been played at thousands of people's weddings, it's never mentioned God. We've had songs like 'You Won't Be Lonely Any More,' which was purposely written in a double way which could talk about God or could talk about a relationship between a man and a woman. But people are hearing we're the heathens who have denied God and all that garbage, and it's just not the truth."

Mostly, said Sweet, he'd like people to start viewing Stryper as a band rather than as a theological entity. "A lot of people feel we're either angels from heaven or demons from hell," he said. "We're neither. We're people. We're rock musicians who have had the courage to stand up for Christ and we've taken a lot of heat for it. We've taken verbal abuse and been made fun of, but we've done it."

He added, "We're still Stryper, but it is a little different. It's a more aggressive sound, a little heavier, more of a fun-sounding record. We said we have to do what we want to do this time, and our producer and record company agreed. You won't pick up this record and hear anything that says 'God' or 'Christ.' That was intentionally done. We were tired of people coming back with excuses saying, 'Sorry we can't play this.' MTV's got to play this and the radio's got to play it or it doesn't serve the purpose. If the record is big we have a bigger platform to stand on and say, 'Look, what's wrong with believing in Christ?' But if you don't get the platform you can't make the statement."

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Church

Marian Van Til, page editor

Synod delegates can fan or extinguish 'women-in-office' flames, their leaders tells them

Marian Van Til

GRAND RAPIDS, Mich. — In a last exhortation to homeward-bound delegates on June 22, Christian Reformed Church synod president Rev. Howard Vanderwell from Hudsonville, Mich., told the men that they were going home to a church in which there are fires burning. "And you go home with two buckets — a bucket of water and a bucket of gasoline."

"You must decide which you are going to pour on those fires," Vanderwell admonished. "If you pour water on the fire you could help the church to heal. If you go home to pour gasoline on those fires, you won't help the church, you'll only aggravate the problems."

Vanderwell urged delegates to "keep on praying" and "be sensitive." He urged them to "be very careful how you handle this back home." Vanderwell noted that before synod [those who were impatient for women to be welcomed to all church offices] were saying there was no room for them in the Christian Reformed Church. Now others may say, "There's no room for *me* in this church."

"I ask that those of you who go home in pain try to identify with the joy that others feel," Vanderwell continued. "And those of you who go home with joy be sensitive to the pain of others."

Fairness in spite of personal opposition

Vanderwell's remarks were particularly poignant — and important — said delegate George Vandervelde (elder, Cl. Toronto) because the synod president acknowledged that the decision "went in a different direction than what I wished and hoped for."

"It turned out differently than I expected. I never thought, I never even dreamt this synod would go that far," Vanderwell said.

Though personally opposed to the verdict, he told delegates he "honours" and "accepts" their decision.

"You arrived at it with integrity. You did it with a solid, prayerful, earnest search and I respect very deeply the way in which you dealt with the whole subject." Vanderwell admitted, "That search and decision has challenged me to re-examine some of my interpretations of biblical passages and the whole flow of scripture."

Vanderwell concluded his remarks urging delegates to "get on with the work of the Kingdom." If our energy could be redirected, he asserted, how different the church could be. Its first priority should be bringing the "beautiful gospel of the good news of our risen Lord Jesus Christ to a world that is rushing headlong to a Christ-less eternity."

Islam having greater impact on world's cities than Christianity, says director of Zwemer Institute

ROCKVILLE, Va. (EP) — Evangelistic efforts of Moslems are more effective and having a greater impact on the cities of the world than evangelical Christianity is, according to the director of the Zwemer Institute of Muslim Studies, a U.S.-based evangelical Christian organization.

"Islam always has been able to survive — and thrive — in the cities, whereas Christianity in the West has tended to withdraw from the cities," said Robert Douglas, director of the Zwemer Institute. Douglas made his comments recently when he led a seminar on Islam at the Southern Baptist Foreign Mission Board's Missionary Learning Center in Rockville, Virginia.

Evangelicals may be frightened away from cities because of the comforts suburbs offer, and because cities are "gigantic, complex, and often scary places," Douglas said. However, cities are where most of the world's populations live, and disinterest in cities "is maybe just shorthand for saying we don't care about people."

Douglas pointed to unemployment, poor medical care, lack of housing and substandard education as problems that have contributed to Western Christianity's lack of impact in cities. "Many Christians are inclined to say, 'All of those are elements of life, but what do they have to do with the gospel? Those are social issues.' But Islam just automatically assumes that all of those issues are important," Douglas said. "Islam comes prepared to develop a social agenda [so that it can] develop the social implications of its religious message."

Douglas added, "Islam is holistic and is willing to tackle a wide range of problems and issues. Moslems feel this is what people who are submitting to God really ought to be doing."

Douglas pointed out an example in Cairo, Egypt, where numerous storefront medical clinics have been opened by the Muslim Brotherhood, a fundamentalist organization active throughout the Middle East and elsewhere. The clinics offer an attractive alternative to crowded government hospitals, Douglas said.

"The Muslim Brotherhood in doing this has a number of agendas," he said. "One is to further elicit the support of the masses for their political agenda," which calls for strict adherence to Islamic faith, Douglas said. "But at the same time, the Muslim Brotherhood is doing this because they feel it's right — it's Islamic."

Evangelicals who plan to enter foreign missions should take advantage of seminary-level urban ministry studies and hands-on ministry opportunities in inner cities, Douglas urged. "We need to ask ourselves how to prepare people to function in the cities, to address some of the cities' problems," he concluded.

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CRC Synod 1990

The following verses were written during the recent Christian Reformed Church synod by elder delegate Albert Morbey from Classis B.C. North-West. Morbey read the verses to delegates during the "headship" debate, which stretched over eight hours in two days. The debate sparked both imagination and occasional mild impatience from Morbey and other delegates. Verse 3 refers to synod's lengthy debate on gambling; in verse 5, Diekema and De Jong are the presidents of Calvin College and Seminary, respectively.

Headship

If we all lived on as brothers and sisters as we should,
and every single one of us did everything we could
to serve the Lord and others in the freedom of his care,
we wouldn't have this headship thing, and problems would be rare.

Let's terminate this headship bit and simply send it packing;
Invite our gifted ladies in, we need their gifts and backing.
Give a rest to hermeneutics and protological stuff,
those eschatological distinctions of which we've had enough.

I'm really not a gambling man but until we define its sin,
I'd be game to take a chance because I'd know who'd win.
Ladies waiting with their gifts with qualities unguessed
will prove themselves so wonderful they'll put your minds at rest.

You know the problem, brothers (with no offense intended):
we lack intestinal fortitude to see the matter ended.
We like to procrastinate, a denominational fault;
before we make an art of it, let's simply call a halt.

If we keep on doing it and let it carry on,
an elective may be offered by Diekema or De Jong.
Pull up your socks, my brothers, give yourselves a lift;
you've all been educated, you've all received a gift.

Why not do it now? There are great and wondrous acts
the Scriptures still allow.

Albert E.M. Morbey

Baptisms in Sierra Leone demonstrate progress

Photo: Courtesy CRWM

Sierra Leonean pastor Saion Koroma baptizes a new church member while the congregation looks on.

KURANKO region, Sierra Leone (CRWM) — "We had to wait for a woman to finish her daily clothes washing in the stream that runs through the town of Alikalia," recalls Paul Kortenhoven, a church developer with World Missions in Sierra Leone. "Then, one by one, 10 beautiful people were baptized in the stream — six men and four women, ranging in age from 20 to 70. They included two lepers, a nearly blind man, and one man often considered 'mad' by the villagers. I thought of their beauty in God's eyes and his Kingdom."

Paul and Mary Kortenhoven, along with other missionaries in the Kuranko region of Sierra Leone, have enjoyed such emotional experiences with some regularity in recent months. Paul reports there have been 15 more baptisms in the last three months, with two pre-baptism classes in progress.

The church has grown in this area to now include 750 to 1,000 people worshipping every week in 16 villages. When Christian Reformed World Missions and the Christian Reformed World Relief Committee (CRWRC) began work in the northern part of this West African nation in 1980, there were no worshipping groups and very few Christians.

"This is not a sign of a massive people movement," Kortenhoven says. "But the baptisms are the result of the Holy Spirit coming into the lives of these people through the work of missionaries."

While much of that work has been evangelistic, Kortenhoven also credits the diaconal ministries of the missionaries with reaching the hearts of the people. In the past 10 years, CRWRC staff members have set up health programs which have contributed to the reduction of infant mortality and childhood diseases. They have set up programs to provide Christian training for village leaders and have helped them to overcome their near total illiteracy. Missionaries have also worked with more than 120 farmers to help them improve swamp rice production.

In the future, Kortenhoven and his colleagues hope to see continued improvement in the lives of the people. They also are working toward establishing church buildings with Sierra Leonean church leaders in every village.

"As we walked up from the stream after one of the baptisms singing hymns of praise, we passed directly through the garden started by our agricultural program to grow tree crop seedlings," Kortenhoven says. "I whispered a little prayer thanking God for reminding us that words and deeds go together."

Salvation Army won't let 'People's General' retire

Marian Van Til

LONDON — In what has been called "an unprecedented and historic action" by the American version of *War Cry*, the official organ of the Salvation Army, General Eva Burrow's five-year term of office has been extended for two years. Such a decision can only be reached after a proposal with supporting grounds is made "by the Chief of the Staff and not fewer than four other commissioners," say Army regulations.

According to the Canadian *War Cry*, after the Chief of Staff conducted a poll of the 43 international commissioners eligible to vote in a secret ballot held in April, Burrows received "well in excess" of the two-thirds majority needed to extend her term.

General Burrows' first five-year term was to have expired in July 1991 and will now continue to July 8, 1993. Burrows has been called "The People's General" because of her "extraordinary interest in and response to individuals wherever she has gone."

American national commander James Osborne responded to the vote saying, "The result is an overwhelming mandate for our international leader. It assures that the bold, dynamic and Holy Spirit-directed leadership of General Eva Burrows will continue in these momentous days of transition and revolution, when both our world and the Army can never be the same again .... God bless Eva Burrows."

During Burrows' tenure as worldwide head of the Army the "long overdue" decision to reorganize its international headquarters and the British Territory was made and is currently being implemented, according to U.S. *War Cry*. The Army has also recently orchestrated a "carefully organized" return to Eastern Europe and East Germany.

There is a consensus among Army leaders, says *War Cry*, that "General Burrows has taken bold and forthright stands on the major issues of our day." She has an "anointed preaching ministry and communication skills" which have been "mightily used of God around the world."

Photo: Courtesy Salvation Army

The Salvation Army's General Eva Burrows: a dynamic leader and preacher "mightily used of God around the world."

Ethiopia and Sudan in crisis

GRAND RAPIDS, Mich. (REC) — For more than a year, relief experts have been predicting a repeat of the 1984-85 famine in Ethiopia. In that year, an estimated one million Ethiopians died of starvation. Another crisis is looming for Ethiopia, this time one that could affect over four million people.

In neighbouring Sudan, where civil war has cut relief supply lines for more than a year, observers estimate that up to three million people are in danger of starvation over the next several years.

Ethiopia is one of the world's oldest countries. It has had a continuous existence as a nation for nearly 2,000 years. Christianity has flourished there since the 4th century.

Today, 16 years after a Marxist revolution overthrew the government of Emperor Haile Selassie, the country is the poorest in the world.

Only 15 per cent of its people can read. Half of all the money in Ethiopia is spent on war. Its forests, which once covered 40 per cent of the land, now cover just four per cent. Drought and desert threaten the land.

Haile Mengistu, the Marxist dictator, has recently promised a few democratic reforms in socialism. Among these is a more tolerant view of religion. Under the Mengistu regime, only the Orthodox Church was legal. Several hundred church leaders were imprisoned and their churches closed during the early years. Mengistu's government has recently released many of them. They are celebrating the new tolerance, and a few missionaries are returning to the land.

Ethiopian churches have combined for their own relief effort. A joint relief project began distributing food in the north on March 20. In the first month, the project distributed 4,800 metric tons. They estimate that 14,000 metric tons each month are needed. The Ethiopian Orthodox Church, the Ethiopian Catholic Church and the Ethiopian Evangelical Church Mekane Yesus are co-operating in the relief effort.

P & M column can be found on page 15.

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Summer Reading

The tree that wore shoes

Sonja VanderVeen Feddema

The grandmother, heavy breasted and cumbersome, stood shivering at the edge of the white clapboard verandah rubbing warmth into her arms to ward off the coolness of the brisk September morning. A trace of frustration accented the lines in her forehead beneath her grey-white hair.

"Good morning, Bessie. Day treating you good?" she asked the slight young woman standing firmly fixed on the bottom stair leading up to the stately verandah of the century-old farmhouse.

"Sure! Always does!" Bessie replied quickly.

"What can I do for you today?" Grandmother asked.

"I want to see it," Bessie demanded.

"What's that?" Grandmother asked.

"The tree. The one that wears shoes. Davie told me about it yesterday. He said the kids were talking about it at school. I didn't believe him at first. Never thought you McKinley's would go off your rockers like that." Bessie wrung her hands together as she finished her shrill speech. She didn't like to be kept waiting.

Grandmother hesitated. She resented Bessie's nosiness and the intrusion of her morning solitude. But Grandmother knew too that Bessie would not leave till she had satisfied her curiosity and seen the tree.

"Come around to the back and I'll show you," Grandmother said.

Magnificently, the oak stood between the house and the barn, taller than both, like an umbrella aspiring to protect both buildings from the elements. The span of its tremendous limbs stretched out like a giant's longing embrace towards her young. Grandmother was sure the oak was the largest in the country.

Not only was it the largest, it was the only tree she knew of that wore shoes. For on the trunk, here and there, nailed wherever thought appropriate, were worn-out shoes. Ordinary footwear that spoke of hours of playing, running, jumping, working, all the stuff of everyday living in a family of four boys, a girl and two parents.

Only Grandmother had no shoes up on the tree. Not yet anyway.

The oak stood as a well-heeled monument to the McKinley family's history. It was Sarah, the mother who had suggested that the family create a shoe tree. It would be a place to put some of the family's ruined footwear. A place to point to and tell stories. Like an artist busy at his canvas, the tree and shoes would draw a picture of a family's life.

Bessie's dark, shrewd eyes took in the sight, not missing any detail. She shook her head vehemently and said, "It's an environmental sacrilege, it is! Driving nails, and that many, into a tree! I do declare, if God had wanted trees to wear shoes, he would have given them feet."

Grandmother's face burned under the sharp reproof. She said nothing.

John, tall and gangling, walking beside his son, George, left the barn and approached Bessie and Grandmother as they stood beneath the oak. "Hello, Bessie. Hi, Mom," John said with a friendly smile. "Is the coffee ready yet, or are we too early?"

"It's ready," Grandmother replied. Then choking on her generosity, she turned to Bessie and asked, "Stay for coffee?"

"No, I can't. I have to be off to the Martin's to buy some apples. I'll be telling Martin about this oak. An environmental sacrilege it is!" Bessie stomped off self-righteously to her car, her slender figure rigid with indignation.

"What was that about?" John asked his mother.

"Well, Grandmother said with a chuckle, "Bessie's suffering from a quidnunc's quandary."

"What's that? A rare disease?" George asked, puzzled.

"If it were, I'd be the first to buy her medicine. But there's no cure for a quidnunc, I can tell you, nor for the quandaries they get into."

Totally perplexed, John said, "Now Mom, quit throwing your big words at us. We don't know all those words you used when you were a girl."

"I'll spell it out for both of you," Grandmother said. "A quidnunc is a busybody and her quandary is saying foolish things that make her look ridiculous. God gave Bessie feet, but she keeps sticking one of them into her mouth. And that is a quidnunc's quandary. Come on! Coffee's ready. Let's take a break."

Once inside, Grandmother stared out the lattice windows as John and George fixed their coffee with sugar and cream.

"Where's Nikki?" John asked.

"I was just thinking of her," Grandmother said. "She seems to disappear whenever Bessie comes around. Maybe she's a little scared of her."

"It must be Bessie's high-pitched voice," George volunteered. "It grates on your nerves after awhile. Nikki's the sensitive type, you know."

Just then the screen door slammed, abruptly slicing their conversation short. Nicole walked in, thunderclouds on her face.

"I hate her! I hate her!" she sobbed out angrily, her childish arms flailing at the air as if fighting to free herself from some monster, real or imaginary.

"What's wrong?" John and Grandmother asked simultaneously, both reacting out arms of comfort. Nicole ran to Grandmother. Her supple body eased into Grandmother's opulent lap.

"She's a bad lady!" Nicole said.

"Who?" John asked his daughter.

"Bessie is, Daddy." Nicole answered.

Grandmother interrupted. "When did you see her, Nicole? You were nowhere to be found when she was here."

"I was getting the letters. Bessie talked to me at the mailbox. She said Shoak is no good. She said we hurt Shoak when we nailed the shoes on her. I would never hurt Shoak. I love her. And when she claps, I'm so happy." Nicole stopped abruptly, as if she had said too much. She looked into Grandmother's eyes.

Grandmother nodded understandingly and squeezed Nicole's arm affirmatively.

Shoak was the name that Nicole had inadvertently given the shoe tree. Other family members simply called it the shoe oak. But with a four-year-old's slur, Nicole had run the words together and, from shoe oak, the name Shoak was born.

"You don't need to be listening to all that Bessie says," Grandmother said reassuringly. "We've done no damage to Shoak. In fact, we've made her proud by choosing her to be our shoe tree."

Nicole shuddered. "Bessie said it was no good. She said that we hurt Shoak and that Shoak would die."

Over Nicole's head, Grandmother looked at John anxiously. He nodded knowingly as he got up from the table to return to the barn with George.

The wind sat still at the edge of the trees surrounding the left side of the McKinley's property. On a blanket, Nicole sat beneath Shoak working in her new colouring book. Her intense fingers pressed coloured crayons onto white pages, rainbow radiance raining from her mind.

"Bessie isn't nice," Nicole said out loud to Shoak. "Bessie is mean." She furiously coloured a sheep black and some cows green. "I love you, Shoak," she continued, looking up from her colouring book at the waving sea of green above her. "Do your leaves get tired of blowing sometimes? My fingers get tired of colouring." A horse, white, turned red under the crayon's pressure and then a pig turned purple.

Suddenly then, the wind licked the leaves like inflaming tongues of fire, bringing Shoak and the other trees to life before Nicole's eyes. The maples, birch and oaks lining the fence clapped their limber limb-hands together to a song that Nicole was sure she had heard before. Shoak, too, took up the clapping.

Nicole abruptly stood up and put her arms around Shoak, stretching them as far as she could reach. Pressing her face against the rough bark, Nicole whispered to Shoak, "You're a good tree, Shoak, and you won't die. I won't let you die. I always want to hear you clap."

Nicole released Shoak from her embrace when she heard her mother's car turn into the driveway. She ran towards it and leaped into her mother's arms when she stepped out of the car. They exchanged their ritual lines.

"I love you the most of the mommies," Nicole said.

"And I love you the most of the Nicole's," her mother, Sarah, replied.

"Bessie was here," Nicole said angrily.

"I know. I heard," Sarah answered.

"How did you know?" Grandmother asked, having approached them from behind, unheard.

"Oh, hi, Mom," Sarah said to her mother-in-law. "Bessie was in at the bank when I was working and gave me a piece of her mind. She said nailing shoes on Shoak was an environ ..."

"An environmental sacrilege," Grandmother finished for her.

Sarah laughed. "She says she'll be sending that environmental group — can't think of the name — to look at Shoak."

"Not Mr. Muggeridge and his Society for the Protection of the Environment?" Grandmother asked, exasperated.

"Yes, that's the group," Sarah said. "It should be a barrel of fun listening to him." A twinkle of glee highlighted her deep blue eyes as a smile crept over her features, making her round, full face glow with a mischievous light. Then she said, "How about if we play a trick on Mr. Muggeridge and Bessie?"

"Sarah McKinley, what have you got up your sleeve now?" Grandmother asked expectantly. "You're always coming up with something!"

"Give me time to think," Sarah said. "We'll talk about it with everyone over supper."

Supper was always a noisy affair at the McKinley household and Sarah suspected that it was soon to become noisier yet. She spoke up nonchalantly as she mashed her potatoes and poured some of Grandmother's succulent gravy over them. "I hear Bessie's sending down Mr. Muggeridge from the Society for the Protection of the Environment to take a look at Shoak, and to talk to us about the tree. Should be interesting!"

John glanced at his wife and asked, "Now why would that be interesting? I find that man and his little snobbish societies a nuisance! Didn't he also have a Society for the Growth of the Peanut Industry at one time? Before you know it, he'll have a society for telling the weatherpeople what kind of weather to predict." John was warming up to his protest against Mr. Muggeridge till he noticed Grandmother glaring at him.

"Now, John!" Grandmother said, as she nodded towards the children. Grandmother did not like it when John made certain remarks in front of her grandchildren.

Sarah laughed. "That depends on how you look at it," she said. "I thought that we could turn the tables and play a little trick on Mr. Muggeridge and Bessie."

The spoonful of food that had almost reached John's mouth stopped mid-air, then was slowly placed on his plate. An impish smile passed over his lips.

Nicole, with a squeal of delight, asked, "What will we do, Mommy?"

A hubbub of questions followed from the boys.

Sarah laid out her plan as the mischievous hullabaloo continued.

Bessie was to receive her own shoe tree, courtesy of the McKinley family, and Mr. Muggeridge was to find out about it at the appropriate time. Everyone agreed to keep the secret. Each agreed to do their part.

Crispness, that harbinger of fall, hung in the air the next day as Bessie drove to the McKinley's farm. She had been surprised the night before to hear Grandmother's voice on the telephone inviting Davie, her four-year-old son, and her to dinner, but she had readily accepted. It would give her another chance to look at the tree that wore shoes.

As Bessie and Davie drove into the driveway, Nicole and Grandmother were standing

beneath Shoak, Grandmother was holding an ancient looking leather shoe with broken black laces. She held a hammer in the other hand, waiting patiently for Nicole to pass her a large nail.

"I'm glad that you have some shoes on Shoak now too, Grandmother. Shoak feels a lot better about that. She's clapping! Can you hear her, Grandmother?" Nicole asked. Without waiting for an answer, Nicole said, "And she claps too when I colour beautiful pictures."

Bessie and Davie approached them as they were talking.

Grandmother said, "I guess Shoak's proud to be our shoe tree. And any tree would know that it's polite to clap when a beautiful child like you draws so wonderfully."

Bessie's sharp voice intervened between Nicole and Grandmother. Indignantly, she said, "Grandmother, don't fill that child's head with such nonsense. Trees clapping! You McKinley's say the most ridiculous things!"

Under her breath, so quietly that Bessie missed the words, Grandmother said, "It takes a little faith to see some things on this great, big, wonderful earth."

A squirrel, one of Shoak's inhabitants, sat on the branch above Bessie, clinging to a cluster of acorns, a trinity of nuts. His tail was draped over his back like an indigenous blanket. As the squirrel began to gnaw open the outer shell of one of the acorns, the cluster fell from his claws' grasp and landed squarely on Bessie's head.

"I guess you would say that trees also rain," Bessie stated sarcastically, as she rubbed her head where the acorns had landed.

Nicole laughed out loud. The edges of Grandmother's mouth twitched as a smirk struggled to surface, then was hidden in the dimples of her plump cheeks.

A crackle of excitement permeated the atmosphere in the kitchen as the McKinley's, Bessie and Davie sat down to eat supper. The McKinley children were restless, though Bessie and Davie didn't seem to notice. Grandmother's good home cooking held their rapt attention. But Nicole and the boys wriggled in their seats as if some secret mission drove them on to eat supper quickly. Even John gulped down his food, oblivious to its taste. He grabbed for the Bible from its spot on the oak buffet in order to bring the meal to a close in a time of reading.

But to his surprise Grandmother reached across the table and took the book from his hand. She said firmly, "Tonight I will read."

John looked at her, astonished. "But, Mom, you never read at the table, You said you didn't ...."

Grandmother silenced him with her eyes. It was true. She did not enjoy reading out loud. She said that the words always stuck in her throat when she knew other people were listening to her. And when the words emerged, they tripped over each other with no concern for how hard she was trying.

But today was going to be different. Taking the book in her hand, Grandmother opened it and began to read haltingly. So stilted was her reading that it pained the family to hear her.

"'For you shall go out in joy,'" Grandmother read, "'and be led forth in peace.'" She cleared her throat, took a deep ragged breath and continued. "'The mountains and the hills before you shall break forth into singing.'" Grandmother stopped speaking, as if the words had run stuck, like the old blue Dodge in the spring-time mire. Sarah encouraged her with a gentle look. The final words of the text erupted with a burst of confidence. "'And all the trees of the field shall clap their hands.'" Grandmother didn't skip a beat. She closed the book emphatically, just short of banging it shut.

Bessie jumped in her chair, startled either by the words or the way the book was closed. Her cheeks flushed.

John pushed his chair back and stood up. "Well, kids, let's head over to the auction at McBride's. There's some machinery I'd like to look at," he said.

Bessie shifted restlessly in her chair. She had been quiet since Grandmother finished reading. "I should be off shortly," she said.

"Now Bessie, stay for a cup of coffee, will you?" Sarah said, trying not to sound too anxious. She hurried John and the children towards the door, and whispered to John, "Don't forget the box of shoes you picked up at the Salvation Army. Be quick. I don't know how long we can keep them here."

Mr. Muggeridge appeared stern when he arrived at the McKinley's door the next day. His new role as president of the Society for the Protection of the Environment made him feel very important. Of course, only he, Bessie and three other people were members. But he was confident that more people would soon join. Mr. Muggeridge pulled in his substantial stomach and tried to stand a little taller when, through the screen door, he saw Grandmother approaching. It was important that he give the impression of authority.

"Hello, Mr. Muggeridge. Won't you come in for some apple pie before you get down to business?" Grandmother asked.

Mr. Muggeridge was not to be swayed. He had heard about Grandmother's extraordinary culinary abilities. Something growled in his stomach; something that liked apple pie very much. But his disciplined self-control didn't allow him to give in. He said, "Not now, Mrs. McKinley. I'm here to see what you've done to the oak." He gave a disgusted grunt. "Bessie was saying, 'If God had wanted trees to wear shoes ....'"

"'... He would have given them feet,'" Grandmother finished.

Losing his composure, Mr. Muggeridge looked confused for a moment. "Where is this tree?" he asked impatiently.

"Shoak?" Grandmother asked in reply.

"Who's Shoak?" Mr. Muggeridge said. "I'm not here to see someone. I'm here to see a tree."

"Shoak is the tree. Come around to the back and I'll show you," Grandmother said.

Mr. Muggeridge shook his head in consternation when he saw Shoak. "Whose ridiculous idea was this?" He didn't wait for an answer, but continued as if warming up to a political speech. "You should know this is no good for the tree. And doing it to this oak. There's not another one like it in the county." As Mr. Muggeridge's anger increased, he pulled his stomach in tighter and seemed to increase his height ever so slightly.

Because Mr. Muggeridge's ears were ringing with his own profound and environmentally zealous words, he failed to notice Jason McFarland, a neighbouring farmer, drive in. From his car, Jason walked towards the house and entered when Sarah answered the doorbell. A few moments later he walked over to Shoak with Sarah, Nicole and three of the boys.

"Hello, Grandmother. Hello, Mr. Muggeridge," Jason said. The others also greeted Mr. Muggeridge.

Mr. Muggeridge snapped back a hasty greeting.

"What's the problem, Mr. Muggeridge?" Jason asked seriously.

Mr. Muggeridge stormed out his reply. "Look at these shoes nailed to this oak! Have you ever seen anything so ridiculous?"

"Shoes on a tree!" Jason exclaimed. "Now isn't that odd. I did see some shoes on a tree the other day at the back of Bessie Tower's property. You know the place? It backs out onto Firelane 10. It was odd because the shoes weren't nailed to a tree at the front of her property, but out back where you wouldn't notice it so quickly."

Mr. Muggeridge's cheeks burst into the colour of summer cherries. He hemmed and hawed, muttered and spluttered, groaned and moaned in one long flash of frustration.

Jason winked at both Grandmother and Sarah when Mr. Muggeridge wasn't looking. Grandmother's dimples twitched, but didn't give away the truth. Sarah played the part by pretending extreme surprise.

"That Bessie!" she exclaimed. "She has a shoe tree herself and she's the one who reported on us. What a hypocrite!" She shook her head in amazement.

Mr. Muggeridge, looking awkward, shifted from one agitated foot to the other, not knowing what to do or say. His blood pressure rose. His stomach sagged visibly. He seemed shorter.

Grandmother came to his rescue. "How about some of that apple pie now, Mr. Muggeridge?" she said.

Mr. Muggeridge gratefully accepted the invitation. Without waiting for Grandmother, he beat a hasty retreat to the house. Shoak didn't even receive a backward glance from him.

"Why don't you come in for a piece of pie, too, Jason?" Grandmother said.

"Sure will," Jason replied.

With Mr. Muggeridge now out of earshot, everyone began to laugh, first quietly, but then exuberantly. John, who had been watching the unfolding comedy from the barn door, walked over and joined the others. Shaking with laughter, he put an arm around Jason's shoulder and said, "Thanks for your help. We couldn't have done it without you."

"No problem," Jason replied.

Glancing back at the noise, Mr. Muggeridge wondered what all the merriment was about. But he was too hungry to wonder for long. The thought of Grandmother's delicious apple pie spurred him on and helped to ease his embarrassment.

Two weeks later, Grandmother stood at the edge of the verandah. A trace of humour hovered around her eyes and dimples. Nicole stood slightly behind Grandmother using her as a protective barrier.

"Good morning, Bessie! day treating you good?" Grandmother asked.

Bessie stood on the bottom stair of the verandah. She was holding a large box of old shoes, each with a nail hole in it. "I heard it for the first time last night," she said, without answering Grandmother's question.

Grandmother looked puzzled.

Bessie explained. "The trees — I heard them clapping last night. I was sitting on the porch. The moon was so full I could swear it was making eyes at me. And then there was this song that I never heard before. It started gradually and got fuller and bigger. I felt like I would burst and that the moon might do the same, just for the sheer joy of the music. And then the clapping started, so boisterous and lively, so jubilant that I almost envied those trees and wanted to be one of them, clapping like their lives depended on it." Bessie's face was flushed from the excitement of telling her story. "Davie wants one now too," she said.

"What's that?" Grandmother asked.

"A shoe tree — like yours. He wants to nail our old shoes to the maple at the front. He said we would call it Schmaple."

Nicole stepped out from behind Grandmother. "Mr. Muggeridge will be mad at you!" she exclaimed.

Bessie laughed. "He's angry at me anyway," she said. "And besides, Martin told me that Mr. Muggeridge will be starting his own shoe tree. His wife heard about yours and thought it was a good idea. What with their seven children, there should be no shortage of old shoes laying around. And did you hear? His Society for the Protection of the Environment no longer exists. I wonder what kind of society he'll start up next."

Grandmother smiled kindly at Bessie. She thought to herself, "It sure does take a little faith to see some things on this great, big, beautiful earth. And it seems the quidnunc's got a sprinkling of it. Sometimes a sprinkling of it's all you need to open your eyes just a crack."

The wind sat still at the edge of the trees. But then gently, like an unexpected embrace, it encircled the threesome on the verandah, hovering over them. Then it swept past Bessie, Grandmother and Nicole, enfolding house and trees and barn in its momentary grasp. Maples, birch and oaks, along with Shoak, clapped exultantly.

Jan. 27, 1990.

Sonja Vander Veen-Feddema lives in St. Catharines, Ont. She dedicates this story to her daughter Rachel, who helped stimulate her ideas in bedtime conversations.

Into the heart of Poland (1)

Ed Grootenboer

With abandon bordering on the reckless, a compact car sped along the narrow road. The driver grinned broadly, and, probably sensing my discomfort, squeezed another few kilometers per hour out of the accelerator on the next short stretch of straight roadway, almost forcing an oncoming Polski Fiat off the road in the process. Evidently the driver felt important in the job of driving international guests of Solidarnosc to Gdansk from their meeting place on the Baltic Sea shore. No one on the road was going to prevent him from completing his assignment with dispatch.

"Do not worry," smiled Krzysztof Dowgiallo speaking in his measured, precise English. "Andrew (the driver) is Lech Walesa's personal chauffeur when he is in Gdansk. He trusts Andrew with his life, so why shouldn't you?"

In addition to being on the executive committee of the trade union Solidarnosc, and being a recently-elected member of Poland's national assembly, Krzysztof also serves as a vice-president of the World Confederation of Labour (WCL). I had travelled to Poland to participate in that organization's board meetings.

Observing the cold wind whipping through the early summer foliage of nearby trees I began to wish I had refused the invitation extended to me and the others to go to Gdansk. I should have stayed at the Baltyckie Centrum Spotkan Mlodziezy (Baltic Youth Meeting Place) to find a bed and make up for a sleepless night of air travel. The others referred to were about a dozen fellow board members and WCL officials from Latin America and Europe who, like myself, had arrived early for the meetings that were to begin the next day. They followed behind us in other cars at a respectable distance in deference to Andrew's exuberant driving techniques.

The sign over the corner gas station read, "Benzyna — Smerja — Olejes." Who said Polish is a difficult language? My knowledge of the Dutch language helped me to figure out the message without linking it to the kind of business being conducted under the sign.

There was not much traffic about, even for a Sunday afternoon. As I was to learn later, automobiles are far beyond the immediate needs and purchase power of most Polish people. A floating bridge over the Vistula River temporarily forced Andrew down to first gear in negotiating the bouncing sections set in motion by a smoke-belching bus ahead of us. Near Gdansk we passed some road improvement sites and a half-finished railway overpass. Judging by the growth of weeds it appeared the projects were not being actively pursued.

Photos: Courtesy Ed Grootenboer

Ed Grootenboer outside the Gdansk shipyard. The sign that reads "21 x tak" refers to the 21 demands the shipyard workers made.

Solidarnosc's struggle

I first met Krzysztof Dowgiallo last year in Caracas, Venezuela, at the full congress of the WCL, held every four years. In my first conversation with him at that time, it struck me that he was emphatic about the need for Christian principles for trade unions and society.

During my week-long stay in Poland my acquaintance with Krzysztof developed into a friendship, bonded by a shared faith commitment that easily overcame the differences between a staunch Polish Roman Catholic and a Canadian Christian Reformed Protestant with a Dutch heritage.

An architect by profession, Krzysztof dropped his professional pursuits years ago when he joined the beginning Solidarnosc movement which was aimed at freeing Poland and its people from the totalitarian grip of the Communist Party. He became and continues to be a close associate of Solidarnosc's leader, Lech Walesa. For his efforts in joining the Gdansk (formerly Lenin) Shipyard workers in their protests, sit-ins and demonstrations, he earned three years in jail. Others gave their lives. Thirty-five died on one occasion in 1970 when the police opened fire on unarmed demonstrators at the shipyards. Krzysztof says that tragedy marked the beginning of the end of the Communist Party's hold on Poland, because in ordering the shooting of peacefully demonstrating workers, the representatives of the workers, as the Communists claimed to be, exposed themselves for the callous oppressors they were.

Ideologic legacy

Those were heady days for Solidarnosc and its leaders, filled with the fear of failure and driven by the need to gain support for free elections, economic and political reforms, the release of political prisoners and the right for workers to establish free and independent trade unions. And then, finally, the Soviet puppet regime collapsed because it could no longer rely on its iron fist to cover up 45 years of corruption and ineptness. The collapse set off the chain of events that has transformed Eastern Europe and is forcing even the Soviet Union itself to undergo economic and political changes.

These events are a testimony to the bankruptcy of the notion that a single ideology is able to effectively govern a people and run a country. It is also a lesson to be observed by Western societies in which there is a discernable trend toward uniformity of opinion. The suppression of divergent ideas and alternative viewpoints is a basic injustice that cannot be tolerated in the long run. Such a rigid system lacks vitality because it is unable to choose the best of a variety of ways of dealing with problems and development. The result is stagnation and a monolithic bureaucracy.

In Poland and Eastern Europe (as well as in Nicaragua and other one-vision societies such as in Iran) the weakness first exhibits itself when the economy deteriorates to the point where it cannot sustain even a very low standard of

Continued on page 13 ...

Krzysztof Dowgiallo — "emphatic about the need for Christian principles."

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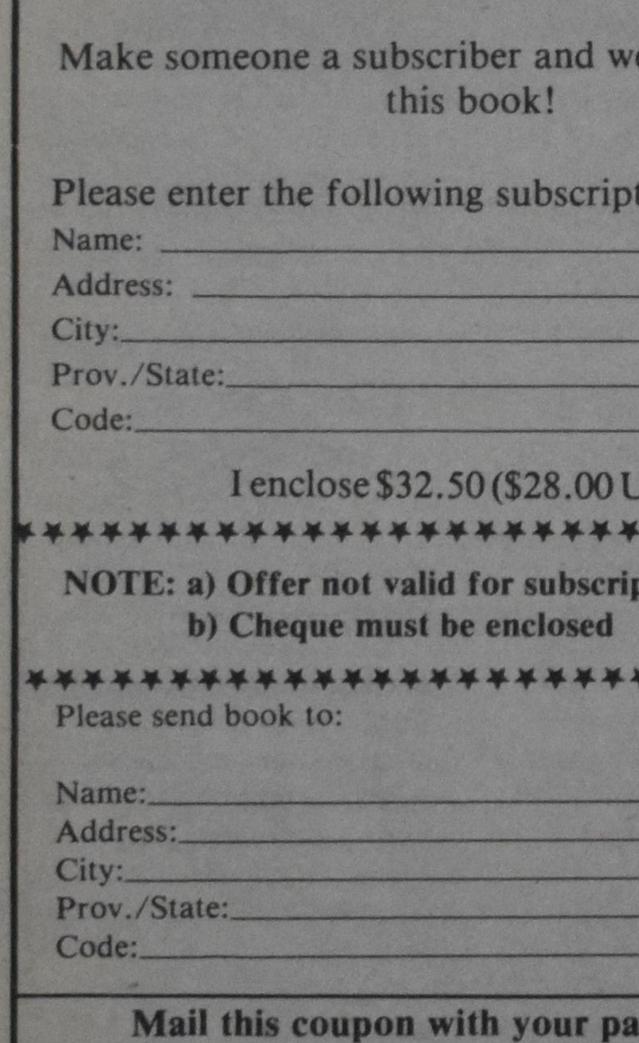

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CBC radio and the Canadian nation (3)

Give faces to Canada

Calvin Seerveld

Calvin Seerveld was recently invited to present a discussion-starter for a planning conference of CBC radio hosts Gzowski and Enright and a number of executive producers intent on developing strategies and priorities in CBC radio "public affairs" programming for the next five years. What follows is the last instalment of excerpts of his remarks.

My third and last point will be brief. With intensified urbanization of civilized life worldwide, including Canada, the curse of personal anonymity is become resident in myriad human lives.

From my standpoint, CBC radio has a wonderful opening to counterpoint such denaturing of our humanity by remaining public service radio rather than become a mass-communications network which remains content with snippets of news and basically uninterpreted presentations of sensational events, amusing people to death.

"Public" means for me a civic space where there are persons like neighbours and strangers who have faces. *Morningside* gives Canada faces, a genial combination of local and global issues, where for a few hours we actually sit in the marketplace or piazza where people meet, tell their pilgrimage stories on the way to Red Deer, to Canterbury, or to the "Worm Capital of the World" (Toronto); and the ordinary is given memorable depth, and the strange or complex is clothed in the daylight of meaning. *Quirks and Quarks* does a similar job with cheery seriousness.

This is sound, national public service, I want to say, relevant to the faceless secularity of our generation. I don't detect a formula in the programs. I am grateful for that, because "formula-programming" is the first step toward converting the media (or would-be art) into advertising, and then the spark of honesty is sold out to a higher bidder.

Voice to the weak

I'd like to encourage CBC radio Current Affairs in the next five years to celebrate the many faces of Canada cross-country, and especially to *give a voice to the weak*, to the poor who are victims of money. Could you let the single mothers in furnace basement rooms in Toronto tell their story, or give the Mennonites in the plains of Canada a window into the media they have always shunned but now no longer can avoid? The outcasts and failures in society have an experiential knowledge and insight on things we successful people lack or avoid.

If CBC radio could see the powerless of the earth as "current affairs" and let them speak: if you could *sound out for us what lies beyond words* — not by putting an obtruding microphone near a dying person — but if you could give a voice somehow to the unutterable pain of a parent or spouse or friend who has to watch a loved one die of incurable cancer, or attend a fellow human being suffering extinction in the grip of drugs: if you could give a voice to people close to such realities *in order to bring hope* — if it's not too big a word — *to other despondent, lonely people*, it would not be a mean public service. It could also be poignant radio.

To bring such "current affairs" across the air waves will take exquisite refinement and planning because the media today, in our crass society, have a power comparable to the old, legendary King Midas who turned everything he touched into gold — so killingly powerful are the media.

But my brief third point is that willy-nilly *CBC radio acts as an imaginative taste-maker of sorts in the land, and also bears the opportune responsibility to be busy in the forming of* (not "dictating") *a cultural conscience in Canada.* I should like to encourage you to carry on and expose the real issues of life and death, meaning or waste, under the meretricious garbage which so insistently stifles our lives. It would be sad indeed if the graffiti on the "opened" Berlin Wall — "I came, I saw, I went shopping" — were to be an epitaph for Canadian culture.

Images to grow on

Shall I present my little nosegay of a couple suggestions?

I am deeply thankful I grew up as a boy with only radio (and books). Radio piqued my imaginativity as no other media could and can do. As one of Michael Enright's interviewees said, "The pictures are better on radio." So I see the special gift of radio to be stocking the thesaurus of public consciousness with images to grow on. Radio is deeply educative for the imagination; therefore, children especially need attention.

(a) *As It Happens* continues to amaze me with the incredible global-and-local reach of the telephone, and on how unintimidated and revealing people may be on the spot to a sensitive questioner. Its instant documentation is most refreshing and truly unique. I wonder whether it might be worth developing a companion program to *As It Happens*, something like, *Why It Happened.*

When I was younger, in the Netherlands, around Sunday noon for about 13 minutes, Hilterman, a kind of Dutch Walter Lippman *Public Philosophy* commentator, took one item from the past week's news as it had happened and told us in a droll, off-hand monologue its historical context and why it was important. He had no ax to grind. It just made eminent sense, as if he had wisdom. I'm suggesting that along with the instant coffee *As It Happens*, it'd be good once in a while also to have a cappuccino.

(b) *Ideas* is my wave-length because I am book-educated — fine! But I don't make the mistake of thinking non-academic persons are uneducated. They may be street-educated and incredibly savvy. Would it be worth considering to join "Variety" and "Current Affairs" personnel, like crossing Vicki Gabrio with Fireside Al, to form a companion program to *Ideas*, call it *Images*, which would speak graphically in depth to "street life" scenes, tying eccentricities into the longer story of historical consciousness?

Calvin Seerveld is senior member in philosophical aesthetics at the Institute for Christian Studies, Toronto.

Into the heart of Poland (1)

The beginnings of free enterprise: staples (eggs in this case) and other goods sold from back of trucks.

... continued from page 12.

living because of obvious mismanagement and public corruption at all levels. Even decades of indoctrination and active suppression then cannot stop the pressures for economic justice from growing into a full-fledged liberation movement.

A difficult future

Now Poland is free, but economically and socially it is a "basket case." The population is dispirited and growing skeptical because the tough economic measures necessary to pull the country out of its nose-dive have made things worse rather than better. And the leadership of Solidarnosc is painfully aware of the daunting task that faces the country in reorganizing itself practically from scratch. Many of these men and women, like Krzysztof Dowgiallo, are overextended and overwhelmed by what needs to be done, a task that in many ways is much more difficult and demanding than the overthrow of the communist regime was.

Poland's infrastructures and public institutions are antiquated, delapidated and in many cases non-existent. The country and its resources are worn out. Industrial productivity and efficiency levels are dismal. Much of the ground water is polluted by industrial, domestic and agricultural waste. The government and the courts must deal with the huge problems of private and public ownership.

Then there is a crippling national debt and the difficulty of meaningfully evaluating the zloty in relation to other currencies. At one point during my stay I was a Polish millionaire, having over one million zloties in my pocket, the equivalent of about $125 Canadian at the officially pegged exchange rate within the country. Two nights in a good hotel room in Gdansk cost more than that. This, in comparison with incomes of 400 to 500 thousand zloties per month, puts all but basic necessities out of reach of the majority of Poles.

(Concluded next week)

Ed Grootenboer is executive secretary of the Christian Labour Association of Canada.

To all ***Calvinist Contact*** *subscribers and advertisers:*

Only NINE issues will be published during July, August and September:

July 6, 13, 27, Aug. 17, 24, 31 and Sept. 7, 14, 28.

The *Calvinist Contact* office will be closed for vacation from **July 23** through **August 6.** Our office will re-open Tuesday, **August 7.**

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Calvinist Contact will **not** publish: **July 20, Aug. 3, 10 and Sept. 21.**

Your co-operation is appreciated. We wish you all a relaxing holiday.

Stan de Jong
Manager

Religious quests in an age of materialism (2)

"There is a movement afoot towards a 'post-materialism,' born out of the acknowledged spiritual vacuum of post-industrial consumerism."

Andy Warhol
Brillo Boxes. 1964

John Valk

The spiritual make-up of North American society today is as varied as it is interesting. All of us identify with one or another spiritual orientation. These orientations, or "trends" as some have undoubtedly become, do have elements in common. After all, we share the same world, with the same problems and the same desire to overcome poverty, disease, loneliness and death. How we deal with these issues of life has as much to do with our religio-cultural tradition or heritage as it does with our own individual spiritual uniqueness.

Not everyone will agree that we all do in fact have our own "gods." If religion is considered out-moded by, for example, the fast-paced "yuppie" generation, then few would acknowledge the worship of a god in their lives. Fewer still would admit falling victim to the seduction of the "gods" of personal success and material wealth.

The late pop artist Andy Warhol, however, tells a different story. Warhol became astonishingly famous by portraying Americans as consumers. He displayed their inability to conceive of anything more than a "cardboard heaven." Warhol became exceedingly wealthy as a result of his "insults." Think of it: Americans fed the hand that bit (insulted) them. Even more astonishing was the recent report of the so-called "poverty" now beginning to strike upwardly mobile urbanites (Christians included) with annual incomes in access of $100,000. If we stop for a moment to reflect on what we do to find fulfilment, completion and happiness as human beings, then we are indeed at some point talking about a God or gods.

False gods have a history of (re)creating people in their image. Our present course of destructive consumerism, rape of forests and natural resources, polluted air and toxic water seems to give clear evidence that some, if not all of us, dance at least a few steps to the beat of the god of personal prosperity.

New spiritualities in old forms

The nature of our own spirituality in this age of materialism will determine our response to the predicament in which we currently find ourselves. Our spirituality will also determine how we define that predicament.

There is a movement afoot towards a "post-materialism," born out of the acknowledged spiritual vacuum of post-industrial consumerism. It has been loosely cast as the New Age Movement, a rather eclectic conglomeration of varied interests. While the content may be new, the form bears a strong resemblance to a spirituality that has a lengthy history. It reveals evidence of that age-old attempt to reach into the spiritual realm. In desperation, a few have resorted to "channelling" for some profound message from the "beyond," to rescue a spiritually bankrupt humanity.

There are others who seek salvation not from the "beyond," but from the very thing which has given them life in the first place: Mother Earth. Only by a renewed sensitivity, appreciation and regard for our "Mother," the planet that feeds, nourishes and sustains us, they say, will continued existence be possible. Mother Earth spirituality affirms that we for too long have abused the earth and treated it as a thing rather than as a living spiritual entity much like ourselves. Admittedly, much is very positive about this reorientation, but its animistic tendency also blurs the distinction between Creator and creature.

"Old time religion"

What about the God of our Judaeo-Christian heritage and tradition? Admittedly, the religion surrounding this deity has fallen on hard times. Mainline churches are suffering from a "greying" syndrome and an accommodating malaise. The inherited Christian tradition of this country, that "old time religion," is being fused with a liberal and human-centred preoccupation. Religious freedom and toleration is beginning to take on a whole new meaning, sometimes falsely under the guise of ecumenism.

But the opposite reaction is no less disconcerting. A new wave of fundamentalism, sometimes a knee-jerk reaction, appears to give a blessing to the "good life," a sort of middle Americanism (and Canadianism?). That narrowed, Bible-thumping and consumptive lifestyle, popularized (and scandalized) by TV evangelists, is held up as the panacea for all modern spiritual ills.

Where does evangelical Protestantism (and Catholicism) fit into this picture, if at all? Up to this point it has maintained a certain low profile, at least in terms of media attention. Where it advances in this new decade, especially in regard to certain fundamental issues such as family, education, morals, values and environment, will indicate the strength of its foundational moorings.

These issues are closely tied to our religious quests. Our responses to them will reflect the nature of our spirituality. How will the spirituality of the past develop in the 1990s? What will come to dominate the religious landscape of this the last decade of the 20th Century?

John Valk is Christian Reformed campus chaplain at the University of New Brunswick, Fredericton.

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Taxicab shield design approved

TORONTO (Canadian Scene) — Design specifications for taxicab shields protecting Winnipeg drivers from violent crime without jeopardizing passenger safety have been announced by Manitoba Highways and Transportation Minister Albert Driedger.

The minister said an acceptable shield can now be developed for Winnipeg's taxicab fleet.

The design regulations ensure adequate leg room for rear-seat passengers after the shield is installed, which means all taxis must eventually be full-sized cars. The regulation also specifies that adequate heating and ventilation of the rear passenger area must be provided. The shield will also open to allow the driver and the passenger to communicate.

The regulation allows vehicles which are not large enough to accommodate a shield to continue service for two years from the time shields become mandatory. Shields currently in use will be able to remain until the vehicle is no longer in use.

The Winnipeg Taxicab Board will consider a one-time fare increase of up to 1.1 per cent to provide revenue to finance the purchase of the shields.

We're thinking about nutrition!

TORONTO (Canadian Scene) — Canadians are constantly reminded about how important nutrition is and what types of foods help to improve or maintain good health. The message seems to be sinking in.

In fact, the 1990 Canada Year Book published by Statistics Canada reports that between 1981 and 1987 high-fat milk sales declined 22 per cent, whereas two-per-cent milk sales increased by 21 per cent and skim milk sales leaped 66 per cent. Also, increasing consumption of yogurt was responsible for a whopping 101 per cent increase in yogurt production over the same period. Variety cheese production climbed 69 per cent and cheddar cheese output increased by 27 per cent. Better production, however, dropped by 16 per cent.

See Church News on page 19.

Beware phoney charities

TORONTO (MCCR) — The Ontario Ministry of Consumer and Commercial Relations has issued a reminder to consumers to be on their guard when dealing with door-to-door solicitors. In all provinces, despite efforts to squelch them, phoney charities, unethical fund-raisers and backroom promoters continue to prey on unsuspecting consumers, warns John Chalmers, director of the Entertainment Standards Branch.

To be sure your money is going where you want it to go, says Chalmers, make sure to ask door-to-door fund-raisers — even young children — the right questions. Find out if the money you hand over for such items as chocolate bars or cookies is going to a legitimate charity, and if so, which one.

If it is not, chances are only a small portion goes to the needy, while the remainder is pocketed by a business operation.

Chalmers notes that following these simple guidelines is probably your best defence against unethical fund-raisers:

• Ask questions such as how much money the group is hoping to raise, what percentage of that will go to charity and how much to administrative costs. As well, don't hesitate to ask for names, addresses and telephone numbers if you are suspicious and want to check them out further.

• When in doubt, it may be safest to deal only with familiar, well-established charities.

• Parents and teachers should establish that any so-called charity for which children are working is legitimate. In order to check on the name of a charity, contact the Better Business Bureau nearest you which will have files on most of these groups.

• Be suspicious of a fund-raiser who admits operating costs take a large portion of proceeds being raised.

• Finally, a federal income-tax number is no guarantee that an organization is legitimate.

To file a complaint about a questionable fund-raiser, contact your province's nearest consumer services bureau.

Peter and Marja are IN

Dear P & M:

I am about 40 pounds overweight but I'm healthy and, normally, happy. I've tried to lose weight but whenever I start dieting I become cranky and miserable.

My husband insists that I should lose at least 30 pounds. Not a day goes by without him making a cutting remark about my weight problem. Now the children are starting to tease me too.

As far as I'm concerned, he is not in a position to judge. He smokes like a chimney and claims that he can't stop. Can he tell me what to do when he can't even control his own bad habit? I'm concerned about his health but he's only concerned with my appearance.

In any case, why should I make myself miserable with a strict diet which I know I can't keep?

Dear Full-Figured and Feeling Fine:

We are concerned about the way your husband treats you. He puts you down and chips away at your personhood. This teasing has to stop! It is negative activity which lowers your self-esteem and probably causes you to eat more, not less.

Perhaps you can use this letter to confront him about his behaviour. We can tell that it is harmful to your relationship and beginning to adversely affect the whole household. We sense a lot of hurt and unhappiness in your home over these issues.

Both of you will have to realize that you can't change the other; you can only change yourself. What you must do is accept your partner as he or she is. As you have discovered by now, he can't coerce you into losing weight and you can't force him to quit smoking. Your agendas for each other have brought you into a stalemate.

In Matthew 7 Jesus spoke to those who want to change other people: "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye. You hypocrite, first take the plank out of your own eye and then you will see clearly to remove the speck from your brother's eye."

For your own sake we would advise you to see a doctor about your weight. If he or she does not view it as a health problem, we encourage you to enjoy life as a beautiful full-figured person. It is to be hoped your family will also learn to stop their nagging and appreciate you just as you are.

Dear P & M:

A number of our friends have children in our own children's age range. When we get together as friends we all feel comfortable with having our children call our friends by their first names. This has happened over a number of years and we really haven't given it a lot of thought. It's simpler and less formal than insisting that we all address each other as Mr. and Mrs.

Recently a new family has joined our church and often joins us in our get-togethers. They feel very uneasy with this practice and insist that they be addressed more "respectfully." Their own children are reprimanded if they call any of us by our first names. They feel that we are teaching our children to be disrespectful.

Do they have a point? How do we handle this conflict of opinions in our circle of friends?

Dear First Name Basis:

The new family cannot and may not change the existing situation. They are, however, entitled to be addressed according to their own preference. Consequently, in your get-togethers the children will address most people by their first names and others as Mr. and Mrs. You will find that the kids will easily adapt and accept whatever guidelines you set.

As these new folks get to know everyone better, they will hopefully discover that there is a great deal of love and respect by the children despite the more familiar style used to address your adult friends.

It's too bad that we don't live in biblical times. Everyone was on a first name basis and even the children called the Lord by his first name, as we may still do today.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.

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Church

Political upheaval in Nepal brings hope to Christians

Del Haug

Recent political turmoil in Nepal has occasionally received media headlines. Pressure to allow political parties and to limit the absolute power of the king has been building for a decade, but has intensified since February. Steadily escalating unrest and mass demonstrations climaxed in early April when police fired into crowds, killing at least 50 demonstrators.

In a traditionally non-violent country the shooting provoked shock and outrage throughout the country. In response, the king yielded to several demands when he legalized political parties, called for free elections, and dissolved the present parliament. The nation erupted in ecstatic celebration, as tens of thousands poured into the streets to celebrate the new freedom.

As I read of the upheavals, I thought of Christian brothers and sisters in Nepal, and their lack of religious freedom. Will the changes bring release from their oppression? Perhaps .... I relived an earlier experience.

A messenger tapped on the door, and a note was passed to the mild-mannered bespectacled Nepali man sitting across the table from me. He scanned the note, closed his eyes and heaved a long sigh. We were a group of 20 missionaries and Nepali Christian leaders participating in a three-day seminar on the future of the Christian church in Nepal. Our meeting had been interrupted by the messenger, and now all attention was riveted on our friend.

He raised his head and looked towards the chairman, who nodded for him to speak. In a measured steady voice he informed us, "The note I have just received says that the police have come to my home to arrest me. I'll have to go with them to jail." We sat in stunned silence. Arrests of Christians in Nepal were common, but I had never witnessed the calamity.

The chairman lead us in prayer, committing our brother and family to the Lord's care. He then gathered his papers and left. I pictured his wife and two young children, the same ages as my own, and ached for that little family. How would I feel if I had to go to jail for being a Christian? It wasn't fair! I recalled stories of the beginnings of the Christian church in Nepal over 30 years earlier.

Entrance of Christianity

"Son, why do you have to go to Nepal! No Christian has ever come back. I'm afraid we'll never see you again!" So spoke a father as his son prepared to leave the security of his home in northern India to go to Nepal. For more than a century, the Hindu kingdom of Nepal had been virtually closed to foreigners. The few Christians who had crossed the border had never been heard from again.

But a recent peaceful revolution had brought changes, and foreigners were allowed to enter. The young man's second name, Bahadur, which means brave, was appropriate for he left not knowing if he would ever be able to return to his parents. Similar scenes occurred elsewhere as committed Christians left their homes in India to take the Good News to Nepal. Missionaries were also allowed to enter Nepal for the first time, and they worked together with the Indian Christians to lay the ground work for the church. From the beginning, there was intense opposition.

With more than 90 per cent of the population Hindu, the religious influence was all-pervasive. The constitution prohibits citizens from changing their religion, or causing another person to change. Conviction on either account is punishable in prison, and many who became Christians were jailed. Others were cut off from family and friends.

During the next two decades, numbers of believers slowly increased. They scattered seed widely throughout the kingdom, and by the 1980s, that seed began to sprout rapidly, and the church grew explosively as the number of Christians doubled approximately every two years.

Opposition intensifies

As the church became more visible, opposition also increased. The arrest of our brother was but another incident in a long string of oppression of the Christians. After several weeks in jail, his case was heard and he was released due to lack of evidence. Others have not been so fortunate, and the cases against them have continued.

During the last year that opposition has become particularly intense. In some areas, there have been widespread arrests of Christians. Whole congregations have been arrested and members given the choice of recanting their faith, or facing brutal torture.

An elderly pastor was visited a few days after making such a choice, and was barely recognizable because of the beatings he had received. Another pastor was sentenced to six years in prison, to be followed by expulsion from the country. Up to 200 other Christians are presently before the courts, charged with changing faith or causing others to do the same.

New religious freedom possible?

Nepali Christians have reacted with enthusiasm and cautious confidence that the recent political changes will result in greater religious freedom. Public gatherings of Christians had been prohibited, and the recent wave of arrests had caused many of the churches to go underground. Following the dramatic political changes, some sensed a new permissiveness.

On Easter Sunday this year more than 800 Christians gathered for a procession through the capital city of Kathmandu. They stopped in front of the royal palace to pray for the king and government. To their surprise, there were no reprisals from the police, and many spectators warmly commended their actions. The king has since promised to revise the constitution which will give true freedom to all.

Christians around the world have the privilege of joining in prayer for wisdom for the king and government of Nepal, that peace and true freedom may result.

Del Haug served as a medical missionary in Nepal with Bible Medical Missionary Fellowship from 1975 until 1987. He lives in Outlook, Sask.

Bible society gears up for literacy year

TORONTO (CBS) — The United Nations has declared 1990 International Literacy Year, and to promote this UNESCO initiative, the Canadian Bible Society has announced the development of six Early Reader booklets titled "Walking With Jesus." The series has been published in English and French, and work is underway in several of Canada's Indigenous languages.

Book 1 of this series has been printed in Inuktitut (Syllabic), Micmac (Roman), Ojibwe (Roman) and Swampy Cree (both Syllabic and Roman). Translation work is underway in Atikamekw, Mohawk, Moose Cree, Western Ojibwe, East Coast Cree and Western Cree, with further languages under consideration.

The English series of "Walking With Jesus" is graded in three stages. Books 1 and 2 are designed for the beginner level using a specially adapted Scripture text. Books 3 and 4 move up to the intermediate level with Scripture text taken from the American Bible Society's Early Youth translation. The third stage is found in books 5 and 6 with text from Today's English Version (Good News Bible).

The French series is graded in two stages. Beginner level, books 1, 2 and 3 use text from the French Bible Society's Francais Fondamental translation.

All of the indigenous language texts are presented in contemporary language and in a format conducive to easy reading.

Production will continue through the balance of this year and well into 1991. The interest being shown in this series already from within Canada and around the world is extremely encouraging, says the society. "The reality exists for these booklets to be distributed in many English and French speaking countries around the globe."

John Page, distribution manager for the Canadian Bible Society in Toronto, says, "we would like to hear from you if these books would help you in your literacy program."

Heyns calls for a 'Declaration of Christian Principles' for new South African constitution

GRAND RAPIDS, Mich. (REC) — Prof. Johan Heyns has called on the churches of South Africa to draft a declaration of Christian principles to provide input in the drafting of a new constitution. Heyns is moderator of the Dutch Reformed Church in South Africa and made the proposal in its paper, *Die Kerkbode*.

The DRC has taken a stand that the church may not be directly involved in politics nor support any particular political system. Nevertheless, Heyns said, the Bible certainly has something to say about political matters. The church should have some remarks to make about a new constitution. He proposed that a church document could spell out the minimum conditions that a constitution should satisfy.

Heyns suggested that a process leading to such a declaration could come from the meeting with church leaders proposed by South African President F. W. De Klerk. De Klerk proposed the meeting last Christmas and has invited churches to meet with him on August 10-11 this year.

The South African Council of Churches has already declined to participate that meeting. The SACC said that the government initiative may compromise the churches' independence. The SACC said the churches themselves have deep divisions. They must first solve the divisions that arose three decades ago following the Cottesloe Conference, the SACC general secretary, Frank Chikane, said.

Classified

Classified rates

Births $30.00
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Birthdays $30.00
All other one-column classified advertisements: $12.50 per column inch. NOTE: Minimum fee is $20.00. Letter under file number, $30.00 extra. Photos: $20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)
Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.

OBITUARIES
Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.
The $40.00 rate for obituaries covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $12.50 per column inch.

NEWLYWEDS
Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $15.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
Phone (416) 682-8311
Fax (416) 682-8313

Thanks

JACOBI:
Langs deze weg willen we allen die onze 60-ste echtvereniging tot een onvergetelijke dag hebben gemaakt hartelijk danken. De vele beste wensen die we mochten ontvangen hebben we erg op prijs gesteld. Het is ons niet mogelijk om een ieder persoonlijk te bedanken. Boven alles brengen we dank aan onze hemelse Vader voor de vele zegeningen die we steeds van Hem ontvangen.
Melle and Goitske Jacobi, Abbotsford, B.C.

KUPERUS:
We would like to thank everyone who remembered our 55th wedding anniversary with visits, flowers, cards and best wishes.
To God be the glory.
Bauke and Aaltje Kuperus, Hamilton, Ont.

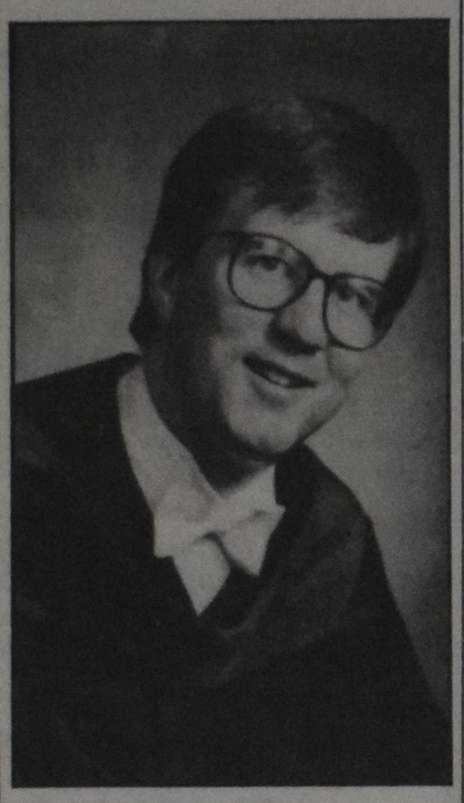
Births

DYKSTRA:
With joy in our hearts, we, Brian and Ann (nee Buma) thank our heavenly Father for blessing us on Sept. 25, 1989, with a beautiful, healthy daughter.

SHEENAH BRIANNE

weighing 7 lbs. 4 oz. Lovingly welcomed into our family by excited big brother Trevor, and her big sisters Sheryl and Larissa. Thankful to the Lord for the blessing of their fourth grandchild are William and Toni Buma of Bowmanville, Ont., and for their ninth grandchild Robert and Catherine Dykstra of Little Britain, Ont.
Home address: R.R.#2, Stroud, ON L0L 2M0

Graduation



Congratulations to John Tamming!

TAMMING:
Mr. and Mrs. Albert Tamming are proud to announce the graduation of their son

JOHN ALBERT

from the Faculty of Law at the University of Western Ontario, London, on June 15, 1990.
John is a graduate of London District Christian High School, Calvin College and Calvin Seminary, Grand Rapids, Mich.
At present he is articling with the law firm Stikeman Elliott in Toronto.
John and his wife Eleanor reside at 171 Grenadier Ave., Toronto, ON M6R 1R8

Marriages

OOSTERHOF-RUSTENBURG:
Believing that God has brought them together, Bert and Jo Oosterhof and John and Leny Rustenburg are happy to announce the marriage of their children,

CORINA HELENA
and
GARY WILLIAM

With joy we celebrated this union on Saturday, June 23, 1990, at 10:00 a.m. in the First Chr. Ref. Church in Kingston with Rev. Carl Tuyl officiating. We extend our prayers and God's rich blessing for them.
Future address: R.R.#8, Kingston, ON K7L 4V4

SALVERDA-DE GROOT:

DIANE SALVERDA
and
STEVEN HENRY DE GROOT

together with their parents, Mr. and Mrs. Chester De Vries and Mr. and Mrs. Henry De Groot, invite you to share in the joy as they exchange marriage vows on Saturday, July 21, 1990, at 3 p.m., D.V., at Maranatha Chr. Ref. Church, Cambridge, Ont. Rev. Ray Sikkema officiating.
Future address: 500 Stonechurch Rd. W., Unit H-1, Hamilton, ON L9B 1R2

Anniversaries

July 9, 1990
Happy 30th anniversary
GRANDPA and NANNY!
(Ed and Hennie Vander Veer)
From your adoring grandsons:
Kyle Shutz
&
Samuel Vander Veer
Also from our parents:
Jeff & Mary Ann Shutz
Jack & Anita Vander Veer
and our uncle:
Mike Vander Veer
Home address: 2262 Prince of Wales Dr., Nepean, ON K2E 7A1

Anniversaries

1945 July 12 1990
"Unless the Lord builds the house its builders labour in vain" (Ps. 127:1).
We thank and praise God for the 45 years of marriage he has given our dear parents and grandparents,

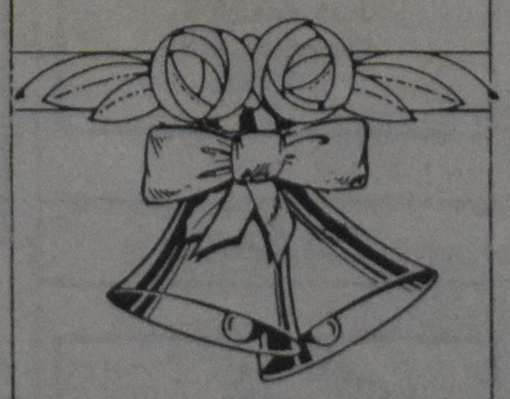
SIDNEY (Sipke) and ANNA ADEMA
(nee Steursma)

May God continue to keep them in his care.
With love from 13 children and 35 grandchildren:
John & Gertie Adema
Lucy & Ken Van Wyk
Yetty & John Joosse
Jake & Coby Adema
Cor & Betty Adema
Peter Adema
Bert & Ruth Adema
Sid & Jane Adema
Martin & Tracy Adema
Mary Hesselink
Rob & Carolyn Adema
Wendy Adema
Paul Adema
Home address: 48 Wildwood Rd., Glen Williams, ON L7G 2W8

Picton Picton
1950 July 9 1990
With much joy in our hearts, we are thankful to the Lord that we will celebrate with our parents and grandparents,

GUS and SHIRLEY BOSCHMA
(nee Bakker)

their 40th wedding anniversary.
We pray that our Lord will continue to bless them and keep them together for many more years.
With love from your children and grandchildren:
Janet Boschma & Henry (boyfriend) — Picton, Ont.
Maynard & Tracey Boschma — Picton, Ont.
Shannon
Donald & Wendy Boschma — Picton, Ont.
Tara, Krista
Open house will be held on July 9, 1990, from 2-5 p.m. at the home of Gus and Shirley Boschma.
Home address: R.R.#8, Picton, ON K0K 2T0



With praise and thanksgiving to God, it will be our pleasure to have you share in the joy of our 25th wedding anniversary.
An open house will be held on Saturday, July 14, 1990, between 2-5 p.m. at our home.

JERRY and TENA GROEN

Home address: 50 West 25th St., Hamilton, ON L9C 4X1

Sarnia Strathroy
1965 July 9 1990
"Wait for the Lord; be strong and take heart and wait for the Lord" (Psalm 27:14).
Together with our parents, we praise God and give him thanks for giving

WILLEM and ANTONIA
VANDERHORST
(nee Joosse)

the gift of 25 years of marriage. We pray that God will continue to bless you and keep you in his care.
With much love from your children:
John & Elizabeth
Everett & Christa (girlfriend)
Janice & Mike (boyfriend)
Ken & Margaret (girlfriend)
Home address: 547 Metcalfe St., East, Strathroy, ON N7G 1R1

Anniversaries

1955 July 23 1990
With joy and thanks to our God, we announce the 35th anniversary of our parents,

REV. GERARD and NEL
RINGNALDA
(nee Versaveldt)

Congratulations as well, Mom and Dad, for 35 years of service to ordained ministry.
We wish for you many more happy years together, both in your marriage and in His service.
From the children:
Evert & Jackie
Arda & Jim
Helen & Ed
Wilma & Rick
Arie & Lisa
and the grandchildren: Gerrit, Mariel, Linnelle, Laura, Sarah.
Please come (congratulations only) to an open house, hosted by Jackie and Evert Van Woudenberg at their home: 9 Weybourne Cresc., Toronto, ON M4N 2R2, on July 21, 1990, from 2 to 5 p.m.
RSVP to (416) 483-3949 or the above address.
Home address: 294 Bay St., Orillia, ON L3V 3X3

Rossum, Gld. Wellandport, Ont.
1945 July 19 1990
"... and may you live to see your children's children" (Ps. 128:6).
With joy and thankfulness to the Lord for sparing their lives together, we wish to announce the 45th wedding anniversary of our parents,

ARIE and ADRIANA VAN TUYL
(nee Van Steenbrugge)

With love from their family:
Henk & Rita Van Tuyl (nee Don) — Hamilton
Jason, Jeff
Joe & Ann Van Tuyl (nee Hartman) — Wellandport
Monica, James
Jim & Joanne Schreuders (nee Van Tuyl) — Georgetown
Derek
Harry & Beatrix Van Tuyl (nee Prinsen) — Wellandport
Michelle, Bernice, Jonathan
Leo & Tina Van Tuyl (nee DeBoer) — Smithville
Adam, Matthew, Sarah, Rebekah
John & Carol Van Tuyl (nee Ross) — Wellandport
Christopher, Megan, Alexander
We will be holding an open house in their honour on Saturday, July 21, 1990, in the gymnasium of the Wellandport Christian School from 2 - 4 p.m. We wish to invite all their friends and neighbours to come and make it a memorable afternoon for them.
Home address: P.O. Box #64, Lincoln St., Wellandport, ON L0R 2J0

Obituaries

On June 10, 1990, God called to his eternal home, our beloved mother, grandmother and great-grandmother,

TRYNTJE AUKEMA
(nee Zuidersma)

Widow of Floris Aukema since October 1973.
Blijke Aukema-Pruim — Velp
Beits & Henk Kroon-Aukema — De Meern
Jeen & Roelie Aukema-Martens — Chatham
Jan Aukema — Slootdorp
Ge Aukema-Van Til — Ridgetown
Evie & Harm Riepma-Aukema — Thamesville
Wob & Joke Aukema-Matser — Voorschoten
Sikko & Fre Aukema-Haaksma — Chatham
grandchildren and great-grandchildren
Funeral service took place on June 14, 1990, at Gereformeerde Kerk in Slootdorp, the Netherlands.

Obituaries

Veur, the Neth. Abbotsford, B.C.
July 16, 1903 May 27, 1990

JOHANNA DE RUYTER
(nee Verdouw)

Passed away into the presence of her Lord in her 87th year at the Ebenezer Home in Abbotsford, B.C.
Predeceased by her husband, Peter, in 1970.
She left this Word of God for all of us: "Cast all your cares upon him for he careth for you."
Survived by her four loving children:
Janny & Sander de Hoop — Zoeterwoude, the Neth.
Martin & Nelly de Ruyter — Kamloops, B.C.
Corry & Jerry van Rhyn — Vancouver, B.C.
Peter & Maria de Ruyter — Los Angeles, Calif.
12 grandchildren and 19 great-grandchildren
The funeral took place May 30, 1990, at the First Chr. Ref. Church of Abbotsford, B.C., Rev. A. Beukema officiating.
Correspondence address: 945 East 20th Ave., Vancouver, BC V5V 1N7

On Sunday, June 10, 1990, the Lord took home,

BOB WOUDA

after a short illness.
He will be greatly missed by his loving wife Carol, and sons:
Robert & wife Aimee
Nicole
Shawn
Scott
Dear son of Elizabeth Wouda.
Dear brother of:
Trudy & Bas Slappendel
Dick & Claudette Wouda
Louise & Paul Burch
nieces and nephews
Home address: 227½ Woodworth Cresc., St. Thomas, ON N5P 5T7

More obituaries on next page.

Summer Job Market

PETERBOROUGH, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, mathematics, or tutoring anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (705) 295-6942.

Vacations

Lakewood Christian Campgrounds
R.R.#5, Forest, ON N0N 1J0
Phone (519) 899-4415
or (519) 245-1225
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

Personal

Well-adapted, professional, East-Indian, born-again Christian gentleman, 32, would like to meet a born-again Christian lady of Dutch descent who appreciates traditional family values, for lasting relationship. Please send a note with photo and phone number to: P.O. Box 1483, Stn. B, Mississauga, ON L4Y 4G2

Classified

Obituaries

Anjum Grimsby
1902 1990
"I have fought the good fight, I have finished the race, I have kept the faith" (II Tim. 4:7).
On June 18, 1990, our father, opa and great-grandfather received the Crown of Glory.

PIETER W. DYKSTRA

Dear husband of the late Geertje Dykstra (nee VanderVeen) 1981. Also predeceased by his youngest son Andy Dykstra 1989.
Dear father, opa and great-grandfather of:
Gonny & Teun DeHaan — Amsterdam, the Neth.
Elge & Henk Schouwink — Purmerend, the Neth.
(Minouk, Denise, Bastiaan)
Hans — Toronto
Thea & Gerard Treur — Uithoorn, the Neth.
Trix & Clarence Heida — Mitchell
Terry — home
Peter — home
Tony — Burlington
Edward — Calvin College
Sonya — home
Bill & Henny Dykstra — St. Catharines
Peter & Jane Dykstra — St. Catharines
Rick & Kathy — St. Catharines
Larry & Miriam — St. Catharines
Randy & Linda (girlfriend) — St. Catharines
Raymond — home
Grace — home
May — home
Wanita — home
Sye & Jenny Dykstra — Sherkston
Peter & Lisa — Sherkston
Wilma — Sherkston
Mary & Gordon Spiering — St. Catharines
Debbie — Toronto
Caroline — St Catharines
Ron & Rhonda — Vineland Station
Carl & Helena — Vineland Station
Mark — home
John & Marty Dykstra — St. Catharines
Kevin — St. Catharines
Jeff — St. Catharines
Renee — St. Catharines
Anita & Nick Veenhof — St. Catharines
(Derek)
Bruce & Vicky Dykstra — Ancaster
Sandra — Hamilton
Brenda & Ben Bratt — New Orleans, LA, U.S.A.
Mark — home
Ron — home
Jason — home
Hessa Dykstra (Andy †1989) — St. Catharines
Valerie — Hamilton
Rob — home
Funeral service was held at Maranatha Chr. Ref. Church in St. Catharines on June 20, 1990. Rev. H. Katerberg officiated.
Correspondence address: 35 Gordon Pl., St. Catharines, ON L2M 2A4

Help Wanted

SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of **Child Care Worker.** The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: **Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.**

Help Wanted

Experienced **aluminum and vinyl siding installers** required for new construction and renovation work. Must have own truck and tools. Year-round local work. Good rates. To apply, call **Kleistra Siding & Windows,** St. Thomas, Ont., at (519) 631-1012.

Mature, reliable greenhouse worker wanted. Also some small truck driving involved, starting immediately. Call Clarence Vanderhout Ltd., (416) 643-1982.

Urgently needed!
MUSIC MINISTRY PERSON
for Grace CRC, Cobourg, Ont., to lead music ministry. Play organ/piano, direct choir and develop musical gifts in members. Specifics and part-time salary are negotiable. Contact: Rev. Evert Gritter, 36 Coverdale Ave., Cobourg, ON K9A 4H3. Phone: (416) 372-9258.

Accommodations

Is your motorhome standing idly in your driveway? Why not rent it out to a responsible couple for the last week of August! Call (416) 945-5335.

Bed & Breakfast: Beautiful Niagara Falls, Ont. A pleasant 15 minute walk to the Falls. Friendly home, nice rooms, superb breakfast! Dutch spoken. Mike and Joan Havinga. Tel. (416) 358-3534.

Personal

Attractive, friendly male, 26, would like to meet unattached young lady under 30, who enjoys movies, sports and music. If you are interested in meeting, please send a picture of yourself and reply to: File #2544, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1

Teachers

BRAMPTON, Ont.: John Knox Christian School invites applications for **junior/intermediate** positions beginning September 1990. Please send resume and/or inquirites to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.

DUNCAN, B.C.:
Duncan Christian Secondary School requires a qualified **small engine mechanic** teacher, part-time (two hours per week). Employment commencing Sept. 1, 1990. Send resume or phone: B. Douglas, Duncan Chr. Secondary School. P.O. Box 844, Duncan, BC V9L 3Y2. Phone: (604) 746-3654.

HOUSTON, B.C.: Houston Christian School has one definite teaching position open for the 1990/91 school year: **half-time Kindergarten/half-time Grade 2.** Please address all inquiries and applications to Mr. H. Fritschy, Principal, Box 237, Houston, BC V0J 1Z0. Tel.: (604) 845-7736.

STOUFFVILLE, Ont.: Stouffville Christian School requires a teacher for the **intermediate/senior division** in the area of **French,** beginning September 1990. Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0

Teachers

REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a **teaching principal** for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7

TERRACE, B.C.: Centennial Christian School invites applications from teachers for one opening in the **primary department** for September 1990. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6

VERNON, B.C.: Vernon Christian School located in the beautiful Okanagan Valley of British Columbia expects an opening in the **primary level** of teaching due to increased enrolment. Please send letters of application to Elco Vandergrift, R.R.#3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone: (604) 545-7345.

For Sale

The Bible and Islam
by Rev. Bassam Madany
($4.95 Canada / $3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East ($1.50).

Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON
L7R 3Y8

For Rent

Lowest Car Rental Rates
by **Lokhorst Holland**

CAMPER RENTALS & MOTOR HOMES

Airport Schiphol
Cars from fl. 192,50/weekly
(Tax/Ins. extra)
Ask for lowest A.B. rates
Toronto office:
(416) 492-5494
31 Wagon Trailway
Willlowdale, ONT
M2J 4V4
Holland office:
Phone: 011-31-2159-16316
Fax: 011-31-2159-12537

Help Wanted

Zion Christian Reformed Church in Oshawa
in co-operation with
Salem Christian Mental Health Association
is seeking a

CHRISTIAN COUNSELLOR

1. to meet critical counselling needs; 2. to train lay counsellors for church and community ministries; 3. to give assistance to the development of a community ministry centre; 4. to help direct the care ministries for Zion.

QUALIFICATIONS ...
Academic credentials Master's Degree or its equivalent; counselling experience; he/she will be a member of Zion's staff team and will work in consultation with a qualified supervisor if needed.
Remuneration is negotiable.

For more information contact:
Zion Church
409 Adelaide Ave. E., Oshawa, ON L1G 2A2
416-436-3255
Attention: George Witvoet or Henry Wildeboer

NEEDED!

Someone warm and personable, to assist in the pastoral ministry of calling and counselling at

First Church, Calgary, Alberta

a dynamic, celebrational, Christian Reformed Church. This is a part-time position, either short-term or long-term, especially suited to a retired or semi-retired pastor.

If interested and available, please contact
First Christian Reformed Church
3600 - 15A Street S.W.
Calgary, AB Canada T2T 5P8
Phone: (403) 243-2244

Amsterdam Travel Agents Wanted

We are looking for travel agents in Calgary, Edmonton, Ottawa and Vancouver, who would like to specialize in travel to Holland. Conversational Dutch is beneficial; some experience is essential. If you are interested, we would like to talk to you. Send us your resume details. All replies kept confidential.

Reply to File #2543, c/o Calvinist Contact
4-261 Martindale Rd., St. Catharines, ON L2W 1A1

More Help Wanted ads on next page ...

Vacation

LANG'S RESORT
Cottages and campgrounds
RICE LAKE

Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place.
Before you book your '90 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:
Lang's Resort
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Events/News

Judge accepts bid for PTL network

COLUMBIA, S.C. (EP) — A California evangelist's $7-million bid for the PTL television network was accepted by a judge May 31. The acceptance of the bid is the first step toward selling off the bankrupt empire of jailed televangelist Jim Bakker for an additional $45-million.

The PTL cable network was sold to Morris Cerullo, an Assemblies of God pastor who heads the San Diego-based Morris Cerullo World Evangelism Inc. The sale is awaiting approval by the U.S. Federal Communications Commission.

Cerullo agreed to purchase all of the PTL assets if he is guaranteed the cable network, PTL trustee Dennis Shedd told Judge Thurmond Bishop, the bankruptcy judge who is overseeing the PTL case.

Cerullo has the option to back out on the purchase of the other PTL properties, but Shedd says he expects that Cerullo will purchase the whole package. In 1978 Cerullo announced plans for a $100-million "world outreach center" in San Diego, but the PTL-like facility never materialized.

"It is our hope to go back and achieve what the Bakkers failed to do," explained Cerullo's attorney, Tim Treadwell, who said the ministry will probably be moved to California.

Greater use of natural gas vehicles predicted from new system

TORONTO (Canadian Scene) — More motorists may soon be able to convert their vehicles to cleaner natural gas through a less expensive and more reliable mechanical conversion kit, Ontario Energy Minister Lyn McLeod announced recently.

The natural gas vehicle (NGV) conversion kit is being developed by YUGO-TECH in Mississauga, Ont., with the help of a ministry grant of $43,800. An innovative fuel/air regulator in the kit would make the new system more fuel-efficient than other mechanical NGV conversion systems, say its developers.

"For the sake of the environment, we must continue to explore alternative fuel options," said McLeod. "Since natural gas is cleaner and less expensive than conventional transportation fuels, NGVs have a great deal of potential."

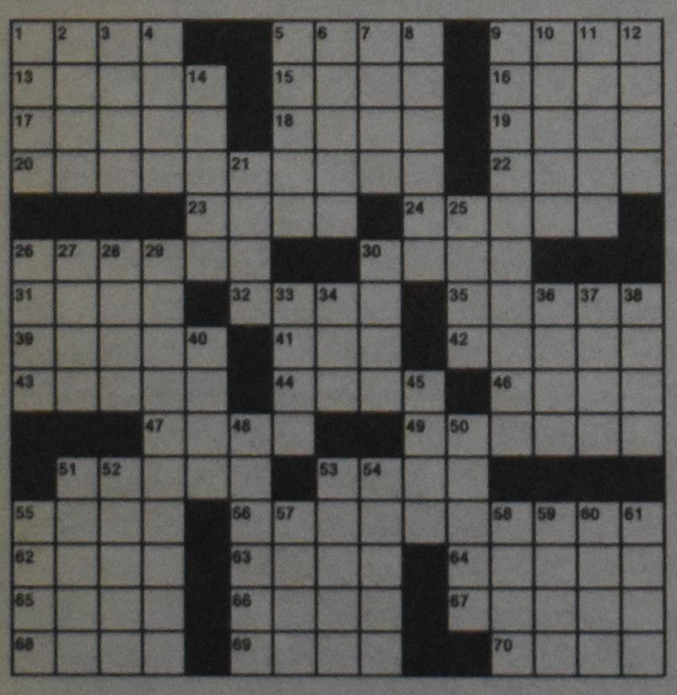
In Ontario some 6,000 vehicles have been converted to natural gas. This is about 0.1 per cent of all vehicles on the road. The proposed system is said to be 10 per cent less expensive than other conversion kits.

Calendar of Events

July 6-7	1990 Toronto Conference featuring J.I. Packer and R.C. Sproul on "One Holy Passion — knowing the character of God." At the Metro Convention Centre, **Toronto,** Ont. Presented by Ligonier Ministries. Simultaneous French translation available to first 80 registrants. For info. call 1-800-344-9499.
July 6-7	"Living Proverbs: A User's Guide to the Book," a course led by Raymond C. Van Leeuwen, at the ICS, **Toronto,** Ont. For info. call (416) 979-2331.
July 9-20	Educational psychology course taught by Alyce Oosterhuis at the ICS, **Toronto,** Ont. For info. call (416) 979-2331.
July 10	Picnic of "Winter Haven Winter-Ministry" at 11 a.m., Bronte Creek Provincial Park (take Burloak off QEW and go west). Take food and drink along!
July 14-22	Concert tour of the highly-acclaimed 12-member choir "Jongeren Cantorij Emmeloord" from the Netherlands. **July 14:** Mountainview CRC, **Grimsby,** Ont., 8 p.m.; **July 15:** First CRC, **Guelph,** Ont., 8 p.m.; **July 17:** Holland Chr. Homes, **Brampton,** Ont., 7:30 p.m.; **July 18:** First CRC, **St. Thomas,** Ont., 8 p.m.; **July 19:** First Baptist Church, **Niagara Falls, NY,** 7:30 p.m.; **July 20:** First CRC, **Sarnia,** Ont., 8 p.m.; **July 21:** First United Church, **Port Colborne,** Ont., 8 p.m.; **July 22:** Covenant CRC, **St. Catharines,** Ont., 8:30 p.m.
July 29	Dutch service with Rev. H. de Moor, at 3 p.m., CRC, **Ancaster,** Ont.
July 17-19	1990 Calvinette Convention. Starts 9 a.m., July 17 at the Alumni Hall, Univ. of Western Ontario, **London,** Ont. This public ceremony will feature a Calvinette Choir, Colleen and Grace, and an address by Jo Ilbrink.
Aug. 3-6	Annual ICS Niagara Family Conference, **Fort Erie,** Ont. Theme: "Creation Waits: Living Faithfully in our Ailing Environment." For info. call: (416) 979-2331.
Aug. 3-6	"Young People Weekend" at Lakewood Chr. Campground, **Forest,** Ont.
Aug. 8	Organ recital by John W. Vandertuin, 8 p.m., Aeolian Hall, **London,** Ont.
Aug. 11	Beef barbeque and music at Lakewood Chr. Campground, **Forest,** Ont.
Aug. 16-19	"Canadian Christian Festival III — A Time to Love," at the Metro Centre and World Trade & Convention Centre, **Halifax, N.S.** About 10,000 people are expected to attend. Speakers include Desmond Tutu, Tony Campolo, John Powell, Elizabeth Thomen, Emilio Castro, Pauline Webb, T. Herbert O'Driscoll and others. For info. call (902) 423-9670.
Aug. 16	"Senior Citizens' Day" at Lakewood Chr. Campground, **Forest,** Ont.
Aug. 20-24	"Teaching the Holocaust in the Canadian Context: Engaging the Heart and Mind," a conference for educators at the U. of T., **Toronto,** Ont. For info. call Pnina Spetgang, (416) 635-2883, Ext. 144.
Sept. 9	Dutch service with Rev. R. Koops, at 3 p.m., CRC, **Ancaster,** Ont.
Sept. 13	CFFO Prov. Board meets from 10 a.m. - 4 p.m., CRC, **Georgetown,** Ont. For info. call (519) 837-1620 (a.m.) or 338-3214 (p.m.).
Sept. 15	Second National Capital Region Holy Spirit Conference, The Life Centre, **Ottawa,** Ont. For info. call (416) 890-3222.
Sept. 15	Annual Ontario CRC School Convention, from 8:30 a.m. - 4 p.m., at the CRC, **Willowdale,** Ont. For info. call (519) 884-6044.
Sept. 18-22	Visit the food booth of Woodland Chr. High School (Cambridge chapter) at this year's plowing match near **Paris,** Ont.
Sept. 21-22	"Sola Scriptura," First Annual Toronto Conference on Reformed Theology, at the Airport Skyline Hotel, **Toronto,** Ont. Speakers: James I. Packer, Roger R. Nicole and Ronald M. Gleason. For info. call Richard Van Seters at (416) 477-2266 or Fax (416) 477-2268.
Sept. 26-29	"Suffering and Survival — The Netherlands 1940-'45," a commemoration at Dordt College, **Sioux Center,** Iowa, of the Nazi occupation and liberation. Highlight: Anne Frank Exhibit and much more. For info. call Dr. James C. Schaap at (712) 722-6250.
Sept. 30	Amsterdam's "Concertgebouw" conducted by Riccardo Chailly in concert, 3 p.m., DeVos Hall, **Grand Rapids,** Mich. For info. call (616) 456-3333.

Weekly Crossword

by Evelyn Benshoof



ACROSS
1 Spot
5 Shadowbox
9 OH political name
13 Small car
15 Cougar
16 Fjord city
17 Out of shape
18 "— sesame"
19 One of two
20 Tennis climax
22 Suspend
23 Cheer
24 Occurrence
26 Swatch
30 Shawl
31 Exchange premium
32 — bargain
35 Java
39 Baseball's Roger
41 — in the bag!
42 Rice dish
43 Disposed
44 CA valley
46 "A Doll's House" heroine
47 Locker room item
49 Resentful
51 — TV
53 Claim
55 Thoroughly good time
56 Indicated
62 — podrida
63 — qua non
64 Ante or arcade
65 Valley
66 Addict
67 Savage one
68 Went under
69 Sprightly
70 Libertine

DOWN
1 Pond cover
2 Hebrides island
3 Cluster
4 Impressive
5 Bobbin
6 Novice
7 Last word
8 Bombastic one
9 Pertinent
10 Egypt. dam
11 Hard stone
12 Chin. society
14 Alcohol type
21 Bird sound
25 Shoe part
26 Hominy
27 Culture medium
28 Artist Joan
29 Explicit
30 Insect
33 Brief letter
34 Gr. letter
36 Mass
37 Rabbit kin
38 Distant
40 Official stamp
45 Help a felon
48 Animates
50 Awkward
51 — lily
52 Steve or Woody
53 Vessel
54 Motionless
55 Fens
57 Seine feeder
58 Pricey
59 Aware of
60 Sloth
61 Phoenician city

Last Week's Puzzle

M	O	A	T		O	B	E	S	E		W	H	O	S
A	N	N	O		M	A	T	I	N		P	O	S	T
R	E	E	F		I	C	A	N	T		A	G	A	R
C	A	T	F	I	S	H		S	I	C		A	K	A
			E	N	S				C	A	T	N	A	P
C	O	M	E	D	I	C		A	E	R	O			
A	N	Y			O	L	E	S		N	O	V	E	L
K	I	T	T	E	N	O	N	T	H	E	K	E	Y	S
E	T	H	E	L		V	E	R	A			A	R	T
			E	L	S	E		O	T	O	O	L	E	S
C	A	T	N	I	P				H	U	R			
A	S	H		S	A	M		C	A	T	B	I	R	D
S	T	E	W		R	E	N	E	W		I	D	E	O
C	I	T	E		E	N	O	L	A		T	E	N	T
A	R	A	B		S	U	R	L	Y		S	S	T	S

Help Wanted

Cascade Christian Counselling Association

invites applications for a

THERAPIST

A Master's degree in Social Work or Psychology is desired. Clinical experience in providing individual, marital and family therapy is essential. Please submit a written vita and a statement on how you integrate your faith and counselling practice by August 30, 1990, to:

D. Farenhorst, Ph.D.
#201 - 14980 - 104 Ave.
Surrey, BC V3R 1M9

Teachers

PRINCE GEORGE, B.C.: Cedars Christian School requires a part-time qualified teacher for the area of **Japanese** language instruction (0.1-½ year). Contact J. Reems at C.C.S., 701 N. Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.

Events

40th ANNIVERSARY

Rocky Mtn. House Christian Reformed Church

We rejoice with the Lord the blessings he has given us in the past 40 years. All former members are invited to come celebrate with us on this joyful occasion. We will be having a barbecue and program to follow on **Friday, Oct. 5, 1990.** If you plan to attend, please send a note to the following address by **Sept. 1, 1990:**

Gerry Van Heeren
Box 1041, Rocky Mtn. House, AB T0M 1T0

Church news

Christian Reformed Church

Call received

— to Immanuel, Brampton, Ont., Rev. Herman Praamsma of Rehoboth-Fellowship, Toronto.

Change in worship time

Mountainview, Grimsby, Ont., will meet at 9:30 a.m. and 7:00 p.m. during July and August.

Books

Robert VanderVennen, book review editor

Youth

Stories to delight pre-teens

Thirteen Never Changes, Budge Wilson. Richmond Hill, Ont.: Scholastic-Tab Publications: 1989. Softcover, 142 pp., $3.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

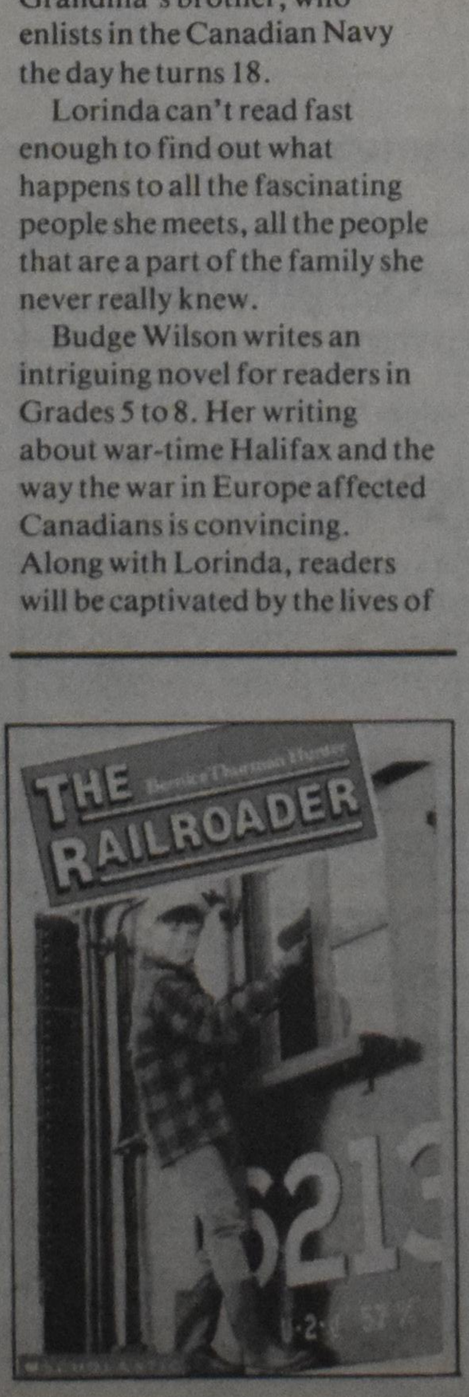
Thirteen-year-old Lorinda barely knew her grandmother. She'd only met her twice. Yet Lorinda is deeply grieved when word arrives that Grandma has passed away. "I'm not crying because I'll miss her," she whispered to the ceiling. "I'm crying because I didn't know her well enough to miss and now it's too late. Now I'll never know her."

Lorinda and her family make the trip from Nova Scotia to Vancouver to be with their grandfather and to bury their grandmother. When Lorinda learns she'll get a second chance to know her grandmother, she is overjoyed. Grandma has left Lorinda her most precious possessions, the diaries she wrote from the ages of 13 to 34. They're full of the secrets of a young girl growing up, and of a time in history that seems to Lorinda long past.

Back in Nova Scotia, Lorinda eagerly plunges into the first diary and loses herself in her grandmother's world. There she gets a first-hand look at Halifax during the Second World War. She meets Hilary, one of the English guest children who has been sent from war-torn England to board with Grandma. And then there's Norman, Grandma's brother, who enlists in the Canadian Navy the day he turns 18.

Lorinda can't read fast enough to find out what happens to all the fascinating people she meets, all the people that are a part of the family she never really knew.

Budge Wilson writes an intriguing novel for readers in Grades 5 to 8. Her writing about war-time Halifax and the way the war in Europe affected Canadians is convincing. Along with Lorinda, readers will be captivated by the lives of people who lived a generation ago. This is the fourth book Wilson has written about the Dauphinee children from Blue Harbour, N.S.



The Railroader, Bernice Thurman Hunter. Richmond Hill, Ont.: Scholastic-TAB Publications, 1990. Softcover, 150 pp., $4.50. Reviewed by Doro J. Bakker, Orangeville, Ont.

Twelve-year-old Skip lived in a time when young boys dreamed of working on Canada's railroad and when their heroes were the engineers on the sleek black steam engines.

Skip and his family live alongside the tracks near the train crossing. Every night Skip lies in bed waiting for the *Moonlighter* to thunder through the crossing and rattle his bed. Only then can he drift off to sleep.

Skip develops a friendship with Charlie, the outwardly gruff and harsh railroad watchman. From Charlie he learns all the signals and signs of the railroad. He's sure he could do Charlie's job already if given the chance, but Skip wants to become an engineer.

One night as he hears the *Moonlighter* approaching the crossing from afar, Skip notices, to his horror, a car stalled on the tracks. But where is Charlie? He always makes a habit of being at the crossing 10 minutes early with his lantern. Something must have gone wrong and Skip instantly realizes he's got to stop the train!

Bernice Thurman Hunter writes an intriguing story for readers ages 8-11. She includes accurate details about the CNR during the 1940s. More than that, *The Railroader* is the story of friendship between a young boy and his hero.

Next Door Neighbours, Sarah Ellis. Toronto: Groundwood Books, 1989. Softcover, 132 pp., $7.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Peggy is 12 years old and shy. That's not an easy combination when you're the daughter of the local minister and have just moved to a new town. In a desperate attempt to break into the cluster of girls huddled together at her new school, Peggy tells the biggest lie she ever has in the hopes of being accepted. It doesn't take long for everyone to find out the truth and life becomes more miserable than ever.

Things do take a turn for the better for Peggy. She discovers Sing Lee, who works for the crusty and manipulative woman next door; and George, the church janitor's son. Sing proves to be a confidant and is the inspiration for the puppet play Peggy and George create over the summer. But in working on that play he incurs the wrath of his employer. George is only 10 and doesn't act like everyone Peggy is used to, but he's not as weird as other people seem to think. George and Peggy become close and trusted friends.

Sarah Ellis' empathetic look at a young girl struggling with her feelings about herself, her place in her family and in the new community in which she finds herself will appeal to readers 9-12. They will often find themselves in similar situations. The story is a well-paced, enjoyable read.

KIDS FOLLOW THE WATER SAFETY RULES

ALCOHOL AND BOATING DON'T MIX.
DO YOU?
The Canadian Red Cross Society